History Of Shias

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(May Allaah Protect him)

TRANSLATORS NOTE

This book originally entitled 'Fitnah Ibn Sabaa', better known as 'History of Shiasm' is an extremely well researched and comprehensive book. This book was prepared and published by the Islamic assembly, in accordance with the instruction of Moulana Abdus Shakoor Sahib Farooqi l, as Hadhrat Moulana possessed a unique proficiency in this subject. He had great regard for this book, which discusses the history of the Shia creed as well as the complete life story of its founder, the famous Munaafiq, Ibn Sabaa. It has clearly elucidated the manner in which this Munaafiq outwardly embraced Islaam and later became successful in sowing discord amongst the Muslims and creating an entirely new Deen.

This book is a priceless gift for the seekers of the truth.

Muhammed Radhaa Uthmaani

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All praise is due only to Allaah and peace and salutations descend upon Noble Rasul-Messenger.

JUDAISM

Hadhrat Ibraheem e was an illustrious Nabi of Allaah Ta'ala. He was born during the time when Namrud was king, whose subjects practised idolatry and worship of the stars. Namrud himself claimed to be a god. Hadhrat Ibraheem e used to prevent people from idol worship and propagated the worship of one Allaah Ta'ala, thus Namrud and his subjects were extremely displeased with Hadhrat Ibraheem e. Even the father of Hadhrat Ibraheem e, Aadhar who used to make idols and was also an idol worshipper himself, became annoyed and disgusted with his son.

Namrud ordered wood to be gathered and a huge fire to be lit, in which Hadhrat Ibraheem e cast. However Allaah Ta'ala ordered the fire to become cool for his friend, such that even his clothes were unscathed.

All the Ambiyaa that were mentioned in the Quraan after Hadhrat Ibraheem e were all from the progeny of Hadhrat Ibraheem e. His eldest son was Hadhrat Isma'eel e who was born from Hadhrat Haajirah R. It was Hadhrat Isma'eel e that Allaah Ta'ala had instructed Hadhrat Ibraheem e to slaughter in

a dream. For the friends of Allaah life has no value when compared to one's friendship with Allaah. Hadhrat Ibraheem e began making preparations to slaughter his son and Hadhrat Isma'eel e assisted his father. These obedient servants of Allaah laid the foundations of obedience for centuries to come. Allaah Ta'ala only wanted to test them and when they set out to fulfil Allaah's command, Allaah Ta'ala sent a ram to be slaughtered in his place.

The names of these two eminent servants of Allaah are still remembered. Every year on the occasion of Eidul-Adhaa there sacrifice is re-enacted. In the five daily Salaah, after the recitation of Tashahud durood is recited, in which the name of Hadhrat Ibraheem e and his progeny are mentioned in high esteem. Hadhrat Isma'eel e was also a Nabi of Allaah Ta'ala and from his progeny is Rasulullaah s, after which there will be no other Nabi. Allaah Ta'ala completed the Deen of Islaam and concluded the line of Nabuwwat.

Hadhrat Ibraheem's e youngest son was Hadhrat Ishaaq e, who was born from Hadhrat Saarah R and who was the younger half-brother of Hadhrat Isma'eel e. Hadhrat Ishaaq's e son was Hadhrat Yaqoob e, whose title was Israa'eel. Israa'eel means 'Man of Allaah'. His twelve sons and their progeny are known as the Bani Israa'eel, i.e. the children of Israa'eel. This progeny later became known as the Yahood (Jews). Among the twelve sons of Hadhrat Yaqoob e was Hadhrat Yusuf e, who became the grand adviser of the king of Egypt. He called his parents, brothers and their children, which numbered around seventy, to Egypt where they then stayed. Their numbers began to increase immensely over the coming years, which did not bode well with the Egyptian people. Thus after the demise of Hadhrat Yusuf e, they enslaved the Bani Israa'eel, which continued for approximately two hundred years. In this period they were

degraded, oppressed, abused and mercilessly tormented. On the slightest error and the majority of the time even without any error, on a mere suspicion, they were killed along with their innocent children. In order to end their lineage, their daughters were left alive and their sons were murdered. A few moments of such slavery is impossible to bear, let alone centuries.

During this period of enslavery the Bani Israa'eel were not treated as humans and as time progressed all meritorious human qualities forsook them. They possessed no sense of honour, bravery, courage or even any aspirations and in reality they possessed no sense of piety. Remaining under oppressive rule as well as aloof from the cries of battle for such a long period of time was sufficient to rid all feelings of patriotism and nationalism. Battle which consists of bloodshed, also instils in one bravery, courage, patience, persistence, ambition, benevolence and a sense of nationalism. War should be waged in defence and in protection of one's life and wealth, and not for conquest, plunder or to enslave another nation. That nation which is unacquainted with battle or is prohibited from it due to their religious beliefs, becomes cowardly. Fear of death drains their courage and makes them lethargic. The spirit of sacrifice is removed and wickedness, shrewdness and dishonesty becomes the character of that nation. The entire nation is robbed of its integrity. One of the harms of an extended period of slavery is that the slave develops an attachment to being a slave and the thought of freedom leaves one's heart, just as one forgets a beautiful dream that he had seen.

Whenever the Bani Israa'eel faced any difficulty, after escaping from Egypt, they would complain to Hadhrat Moosa e, "We were better off than this in Egypt!" Even though they were

slaves, belittled and disgraced. They might have been living but in reality that was death.

Today many Indians have this view and prefer slavery to freedom. They regard honour as disgrace and difficulty as ease.[1] See the effects of slavery that even those who long for freedom are satisfied with totalitarianism. However there is Hasrat Muhaani who has been persistently working towards complete freedom for many years. Ghandi also severely opposed this in Ahmadabad. Now even Pundit Jawaharlal Nehru has fully backed and supported Hasrat Muhaani. These are the worshippers of graves and tombs, who are up to date with English fashion, who prostrate before rank and position, who have become cynical towards nationalism, patriotism and antagonistic towards independence. They will never give preference to another it means that they will not make a profit or if they will have to bear a minimal loss. Their lack of perception and insight are all the results of slavery. They are slaves of their desires even if they outwardly portray to be devout individuals. In reality they have surrendered their hearts to their idols. Point out one individual in England or Germany who is cynical towards his own nation. They lack all morals and are oppressive and tyrannical towards weaker nations under their rule but are still well-wishers for their own people. As long as there are detesting, selfish, self-centred and immoral people in a nation then gaining independence is far-fetched, and truthfully speaking they should not attain it. This is the rule of Allaah and it is inevitable. A nation first has to instil within themselves the aptitude for freedom and once they do so, the help and aid of the Most Generous, Most Kind will descend on that nation. Allaah Ta'ala will never deprive any person if what

[1] At the time when this book was written, Pakistan had not yet come into being and India was under British rule.

he deserves. Outside help and assistance remains ever ready to descend with all of its blessings but inner aptitude is a requirement first. Is it not a reality that a clean mirror will never fail to reflect the glorious rays of the sun but a filthy mirror will always be deprive of these rays.

Bani Israa'eel desired mercy from Fir'oun and his people but received none, so they said that they have complete conviction in Allaah Ta'ala and ask, "O Our Rabb! Do not leave us under the rule of this oppressive nation and save us from this disbelieving nation." Allaah Ta'ala then showed mercy to them and He is the Most Merciful of those who show mercy. He drowned Fir'oun and his nation in the sea and saved the Bani Israa'eel. The living descendants of Hadhrat Yaqoob e were given control of the land of Egypt. The lands of Syria had already been promised to them previously but the Yahood were ungrateful and disobedient to Allaah. Let alone the Ambiyaa they openly rebelled against Allaah Ta'ala and showed the worst form of disrespect to the Ambiyaa. The truth is that one can be freed from slavery but its effects still linger on, from one generation to another generation. How ungrateful and cheeky were they that two months had not yet even passed since they were freed from slavery, when they passed by a nation worshipping an idol and they asked Hadhrat Moosa e to construct for them an idol as well, as they desire to worship it. Subhanallaah! First they were slaves of Fir'oun and his people now they desire to become the slaves of idols. Once slavery has set into the heart then it will always desire to be the slave of another. Hadhrat Moosa e possessed insight and kept them away from Idol worship. Man was created free and should remain as such. Freedom is the right of man but it is his repulsive nature that makes him desire slavery over it, and in so doing he oppresses himself.

WORSHIPPING CREATION

Rasulullaah s was sent to this world to end worshipping of idols, stars, man, and in essences all forms of worship that had been taking place besides Allaah and to bring the entire creation upon the worship of one Allaah Ta'ala. Throughout his life Rasulullaah s ordered that his grave should not be worshipped, i.e. he should not be made into an object of worship. However today there are certain individuals who labouring arduously to make Rasulullaah s a deity to worship and instead of feeling ashamed, are extremely proud of their efforts.

To Allaah do we belong and unto Him shall we return.

One group have equated Rasulullaah s to Allaah Ta'ala by believing Rasulullaah s to have knowledge of the Unseen. They claim that Rasulullaah s possessed the same knowledge as Allaah Ta'ala and whoever denies this is a Kaafir (disbeliever) and if it is strictly refuted then one is Wahabi.

The Noble Quraan has refuted this belief of Shirk (ascribing partners to Allaah) time and again but people are not even ready to listen to the admonishment of Allaah Ta'ala. Shirk is such an act which Shaytaan often attempts to make appealing to man, bewitching the hearts of man.

Another group insists on calling Rasulullaah s Ahmed, without the 'Meem'. They themselves refer to Rasulullaah s in this manner and encourage others to do the same. What a foolish path to adopt and even more foolish are those who guide people on this path. A selfish pursuer of this world residing in a village near to Bagulpoor has misled the weak minded Muslims of that area, dividing them into two groups. One

group was termed as Wahabi and a verdict issued that marriage between these two groups are not permissible and those marriages that were performed previously are impermissible as well. As a result of this verdict, some parents did not hand over their married daughters to their husbands. These poor girls must be praying for such clerics just to console their own hearts.

One person who claims to be a Sufi has described his beliefs in the following poem,

وہی جو مُستوی عرش تھا خدا ہوکر * اترا پڑا ہے مدینہ میں مصطفٰے ہو کر

The same deity Who was above the Arsh

Descended in the form of Mustafa in Madinah

He regards Allaah Ta'ala and Rasulullaah s as the same. In his mind he thinks that he has just rendered a valuable lesson. May Allaah Ta'ala have mercy; many people are inclined towards the beliefs propagated by Sufi Sahib. Some have said with very little regard, "Do not worry yourself with the uttering's of the downtrodden." Some have said, "One can only imagine what must be the condition of Shah Sahib at this moment." One deviant Molvi said, "This (belief) is beyond the understanding of simple minds." *To Allaah do we belong and unto Him shall we return.*

It is extremely distressing, since Allaah Ta'ala has said that Rasulullaah sisa human just lie us but such a man upon whom Wahy (revelation) descends. Every Nabi is from the best of creation and Rasulullaah s is the best of the Ambiyaa and the seal of Nabuwwat. Words are at a loss in describing the

illustrious rank of Rasulullaah s but at the same time he was never Allaah nor is it possible for him to be Allaah and it will never occur as such. Rasulullaah s himself has said that he is the servant of Allaah and His Rasul. O My friends! We all bear witness every day that Rasulullaah s is the servant of Allaah and His Rasul but Sufi Sahib and many people like him are not ready to accept the word of Allaah or of His Rasul s. They cannot find peace unless they believe that Rasulullaah s is Allaah and propagate this belief.

The Hindus believe that 'God' can take human form and the Muslims with Hindu tendencies believe the same. One does feel sorry for the common people, whose ignorance and weakness of faith causes them to fall into the traps of such Sufis and Molvis.

One of our senior scholars performed Hajj in 1928. Among his experiences during Hajj is an interesting story of the beliefs of a certain Molvi from Khanpoor. This Molvi Sahib had a huge following in the Haram and would instruct them in various Deeni matters. One day he said, "It is a miracle of the Haram that it never gets filled regardless of the number of people that come to perform Hajj and another miracle is that the Bedouins fetch stones from the mountains and through the power of Allaah it turns into watermelons." Hearing this his followers became ecstatic. Later under the rule of Ibn Su'ood, the number of Hajjis increased tremendously. In fact on the first day, for the Maghrib Salaah, Moulana Sahib saw hundreds in fact thousands formed the rows outside the Haram and followed the Salaah. Moulana narrates that when he saw this he thought of the Molvi from Khanpoor. One should not be astounded by the beliefs and mindset of this Molvi from Khanpoor, there are many like him where I come from.

One Molvi Sahib believed that Rasulullaah s possessed the knowledge of the unseen and there is large group of individuals who hold this belief. We have heard that this belief originated from the Buddhists. This Molvi Sahib has adopted a new practice for a few years now, where he stands recites Durood and then bowing down he presents three salaams before commencing with the Moulood. The Shias too address their absent Imaam and send salutations upon him, reciting it in a specific manner. The deviant beliefs or opinions of an individual are not worthy of in depth argument but what is tremendously detrimental is that the repercussions of these Molvi's personal beliefs effects those who follow them. Weakness of faith and apprehension is a dreadful thing, not only for the ignorant but many obtuse Ulama as well are guilty of this. What is the common factor between these two groups? Both are either completely unaware or possess very little knowledge about the reality of matters. Card tricks and the illusions of magicians dumb founds them and leads them to regarding it as miracles, as their level of understanding is weak. Their belief in Tauheed is feeble and as a result the desire to worship other deities besides Allaah pulsates within their hearts. Just as atheism and disbeliefs sits firmly in the hearts of some and it is extremely difficult to remove it, worship of creation has settled firmly in the hearts of others and it is extremely difficult to remove it as well. It is when this quality has settled in one's heart that one is prompted to believe that Rasulullaah s has knowledge of the unseen. It is this quality that prompts one into believing that Hadhrat Ali r is the 'Remover of difficulties' (Mushkil-Kusha) or that the friends of Allaah are capable of fulfilling one's needs. It is not even necessary that they worship a particular person or creation, they worship their own inventions, ideas and concepts. They worship it with utter devotion and enthusiasm as well although

they do not perceive it, whereas this worship is far more destructive then even idol worship.

One will immediately accept that Aadhar prostrated before those very idols that he had made himself but how does one deny that the harms of one worshipping his own desires is no less than the worship of Aadhar. The only difference is that Aadhar is called an idol worshipper and you have called your innovations God-worship.

The purpose of a Rasul is to guide creation to worship of Allaah. The Rasul is the means of attaining this objective and not the actual objective but sadly today people have made the Rasul the ultimate objective. In order to elevate and exalt the teachings of a particular individual, generally the status if that individual is also elevated and exalted, but the limits are often transgressed when doing so and as a result some begin to regard the guide as Allaah, others as the son of Allaah and if they do not go to this extent then they begin to revere and venerate him, until he is equated with the attributes of the Almighty.

THE PEOPLE OF 'ZATH'

The seventy members of the people of 'Zath' were the disciples of Abdullaah bin Sabaa. Details on Abdullaah bin Sabaa will follow shortly. In accordance with the teachings of Abdullaah bin Sabaa, this group regarded Hadhrat Ali r as Allaah Ta'ala and would proclaim this publicly. When Hadhrat Ali r learnt of their assertion, he issued them with a stern warning and said to them, "I am not Allaah. I am the servant of Allaah. Abandon this deviant belief and repent for your sin." When they refused to abandon this deviant belief, Hadhrat Ali r ordered them all

to be burnt alive. However they still did not abandon this deviant belief, calling Hadhrat Ali r Allaah, even when they were about to be thrown into the fire. They said,

لَا يُعَذِّبُ بِالنَّارِ اِلَّا رَبِّ النَّارِ

"None punishes with the fire other than Allaah."

They shouted and roared as they claimed to have attained a weighty proof that Hadhrat Ali r is indeed Allaah. *Allaah Forbid!*

THE PEOPLE OF 'NUSAIRI'

Among the sects of Abdullaah bin Sabaa are the Nusairis, who also believed Hadhrat Ali r to be Allaah. Khuwajah Haidar Ali Aatish Lakhnawi, who even though is regarded as true in the aspects of Imaan, has said in frenzy,

The dead heart now belongs to the Rabb of Nusairi

In reality this is the mindset of every follower of Abdullaah bin Sabaa.

Many days have not passed since a group, who claimed to be Muslims, adopted the belief of Incarnation and regarded their religious leader as Allaah. Their religious leader even addressed his followers one day, saying to them, "My friends! I am not Allaah." One of his followers responded with utmost humility and respect, "O our Rabb! You wish to test us? Do not take such a severe test from us. You are our Rabb!"

One person expressed his belief in Hadhrat Ali r in the following manner,

فرزندِ بخانۂ خدا شد * یا بنتِ رسول کتخدا اشد

A son was born in the home of Allaah,

and he was married to the daughter of the Rasul

A heart overwhelmed with idol worship will always desire that Allaah take human form and if this does not happen then at least 'His son' should be sent. Due to the Shirk overwhelming his heart, he is prevented from being a Muslim. Is this a new doctrine? No! This belief was prevalent amongst the previous Ummats and nations as well. The Hindus are known to have the belief of incarnation. Their "God" came in the form of a fish, then a turtle, then a pig, then a lion, then in the form of a human child, then as half-human, half-animal and then in the form of Mahatma but always remained in some form of creation.

A group amongst the Christians regard Hadhrat Isa e as Allaah and another group believes Hadhrat Isa e to be Allaah in the strangest manner. They say that Allaah, Hadhrat Isa e and the 'Holy Spirit' are all individual Gods and together they are one God., and that Hadhrat Maryam R is the wife of Allaah. *Allaah forbid!*

They Jews did not what to be left out and proclaimed Hadhrat Uzair e to be the son of Allaah.

In the belief of Incarnation, one stage is that of 'Tajseem', even though it is a weak notion. The majesty and grandeur with which one perceives and regards Allaah Ta'ala is based upon the mental capacity of each nation. The perception of Allaah in each nation is an indication of the mental aptitude of that

nation. At times this mental capacity develops in stages over many centuries. Intricate understanding, especially regarding the attributes of Allaah Ta'ala is obtained slowly over a number of years. The Ambiyaa guided their nations in this regard but their guidance, in accordance with Allaah's decree, was restricted to the mental capacity of the people of that time. Hadhrat Isa e when giving the glad tidings of the Nabuwwat of Rasulullaah s said, "I say the truth! It is excellent for you that I leave because if I do not go then the Peroclitus (Ahmed) will not come to you. There is much I wish to inform you of but you are unable to bear it at this moment. When he comes, he will guide you." (Gospel of Mathew)

"You are unable to bear it at this moment' means that you do not have the mental capacity to understand it at this moment. When Rasulullaah s arrived he taught even more intricate realities of Tauheed, which cannot be found in any other Deen but Islaam. The stages of exceptionality continued through the centuries until the time of Rasulullaah's s Nabuwwat arrived and according to the Supreme and infinite knowledge of Allaah Ta'ala he completed the teachings of Deen according to the mental capacity of the people and the time was deemed right for the chain of Risaalat to be concluded. In order for the stages of exceptionality to attain perfection the verse was revealed,

"Nothing resembles Him."

Now it is even forbidden to compare Allaah Ta'ala to any creation.

This teaching of Rasulullaah s entirely contradicts the belief of Allaah Ta'ala having the form of any of His creation. This teaching informs us that any so-called deity having physical

form can never be the true Allaah. An artist's impression or painting of Allaah will be taken to be the creation of one's own mind. Allaah Ta'ala's being is beyond the comprehension of man. Whatever impression comes to one's mind from his understanding of Allaah is not the true image of Allaah and what one suspects to be Allaah is most certainly not Allaah.

However a large number of Muslims are still not satisfied with this teaching as it does not correspond with their whims and fancies. They desire that Allaah should be as they want him to be.

O son of Aadam! What has happened to you that you have abandoned Allaah Ta'ala and wish to adopt another as your Rabb? This is not your natural inclination but now your heart desires it. Know full well that you have fallen at the feet of Shaytaan, who is your open enemy.

THE JEWS AND THE CALF

Hadhrat Moosa e was called away by Allaah Ta'ala for a few days, during which he left his brother Hadhrat Haroon e in charge of the Deeni affairs of his people. During this short period of time, the Bani Israa'eel abandoned the path of truth and began worshipping the golden calf, which they believed with firm conviction to be their Rabb and the Rabb of Moosa e, who freed them from slavery. Hadhrat Haroon e admonished them, warned them, and tried to make them understand but not one of them was ready to accept the truth. In reply they said that they would continue to worship this calf until Hadhrat Moosa e returns to them. The commands of Allaah are being broken yet they deny breaking it. Slavery is indeed the worst hardship to endure, which snatches away one's self-respect and instil cowardice in a man but Idol worship is the worst and most disgraceful form of slavery. The object which one so

faithfully worships cannot benefit anyone nor harm anything. It is incapable of hearing the prayers and supplications of its devotees let alone answers them. However Man, the best of creation, despite his intelligence and faculties of understanding, bows his head in sheer ignorance, believing that all his needs can be answered by this blind, deaf, dumb and motionless deity, even though they will not answer them till the end of time. Answering them is far-fetched, they are not even aware of the prayers of their devotees. Not only the ignorant are ensnared in this pointless worship, even the learned and educated are entrapped, with hypocrites and sincere among them. They place their idols before them and claim that it is only a means of obtaining concentration in one's remembrance of the Almighty and without it they are unable to concentrate. However they continue to ask for their needs form it and even prostrate before it. They regard it as a living creature, having divine powers and fully capable of sending the rain, curing the sick, granting children, benefiting and harming.

In essence it has been regard as a deity and this is termed idol worship.

Having the correct Aqeedah is very important yet man is ready to believe the most absurd and ridiculous things. They even present proof for their beliefs, which is weaker than even a spider’s web. Shaytaan is a wise and ingenious schemer, who distorts the appearance of things in such a manner that falsehood begins to appear as the truth, making it seem appealing. Allaah Ta'ala save us all! People even go to the extent of drinking the urine of bulls and cows saying that it is pure and even declare what is impure to be pure. This is a practice of the Hindus and Persians as well. For many centuries there has been an ascetic sect from among the Hindus who remain completely naked and they are regarded in high esteem by the other Hindu denominations. Whatever they might

believe, but such a religion is most certainly not a Deen revealed by Allaah.
Aqeedah hypnotizes its adherents and they fulfil whatever it asks from them. There are numerous religious scholar, academics, professors; college graduates, advocates and philosophers etc who believe with full conviction that Allaah or his 'son' came into this world in human form. They believe their idols to be the fulfillers of their needs and hearer of their grievances. They pray to men, spread shrouds upon their graves, and believe that they will be intermediaries for them in the Aakhirah. They present offerings for them and take vows by their names. A few Sunni Muslims prostrate before their graves and if anyone objects to this then in one breath they label such people as "Wahabi", "Atheist", "Khaariji", "Cursed" and a "Kaafir" whereas they is no person more astray then them, who calls to another besides Allaah or has a place of worship besides the house of Allaah and instead have made the tombs of saints and Imaambaaras their Masjids.

The ancient Egyptians, Greeks, Romans, and Hindus did not have places of worship for the Almighty, only temples for their idols. It was the Muslims who had places of worship for Allaah and not temples, but they too have turned them into temples at the end.

Mu'jizah (Miracles of the Ambiyaa) has ended with the conclusion of the chain of Nabuwwat. Now no new Nabi will come nor will any form of Mu'jizah be made apparent. However their will continue to be Auliyaa (friends) of Allaah and at times Allaah Ta'ala will cause Karaamaat (acts contrary to the order of nature). The true friends of Allaah conceal the occurrence of such feats whereas those who masquerade as the friends of Allaah will always publicise theirfictitious miracles. Karaamaat usually mesmerizes the masses such that even a

fictitious act will captivate the minds of those whose Imaan is weak. Those academics who openly deny existence of Allaah Ta'ala and the chain of Risaalat, will bow his head before such fictitious Karaamaat, regardless of false it may be. Whether the one who performs these Karaamaat is alive or dead, they believe whole heartedly that he is capable of granting one employment, raising one's status, increasing one's wealth, granting one offspring unexpectedly, saving one from incarceration and curing the sick, etc. People flock in the thousands to the various tombs to ask for their needs. One Aalim has said something very true that if you promise a hundred people that they will have male children then it will come true for at least twenty of them. The natural order of Allaah will always come to pass but in the process you will attain the credit of having performed a miracle.

Tell me! If this belief of yours regarding saints and their tombs is correct and permissible then why is the beliefs of the Hindus at their temples with their idols not correct? If the prayers, which you ask from your saints, are fulfilled then why should we not belief that their prayers from their idols are also accepted?

It is imperative to clarify my standpoint at this juncture, my denunciation is not directed at those true friends of Allaah and senior scholars, who practised and advised others to adhere to the path of truth whether they be Naqshbandi, Chishti, Saharwardi or Qaadri. I fully support all those who instruct others to abide by the Shariaat of Allaah. *May Allaah increase the number of such individuals.*

AN INCIDENT OF ONE SHAH SAHIB

A few years ago a certain Shah Sahib arrived in Raibarelli and settled close by. You might have heard of the name Lo'i Kehni, who claimed that bathing and steaming in a certain way could cure one of all diseases. This Shah Sahib announced that if one bathes himself in the same water that he has paced his finger in, then one will be cured of all diseases regardless of what it might be. It is uncertain whether Shah Sahib was the student of Lo'i Kehni or if Lo'i Kehni was the student of Shah Sahib. Nevertheless Shah Sahib's prescription continued to grow in popularity and people began flocking to him without making any investigation into the matter. News began to spread across the village of various individuals who had been cured by Shah Sahib's treatment and eventually a massive horde of people could be seen crowding around Shah Sahib. Busses and vehicles began to fill the street and daily the lane seemed to diminish with the increasing swarm of people. The demand for this water increased and slowly various restaurants and bistros began to pop up, making it seem as if there was affair taking place. The effects of Shah Sahib's spell spread quickly and only Allaah Ta'ala knows for how long it lasted. During this time Shah Sahib became more sought after by the police then Even after his departure many people still remained steadfast upon his teachings. It should be borne in mind that generally changing one's beliefs is scorned and then one has to still endure the embarrassment of being tagged as one having weakness in faith. This is why sometimes people intentionally adhere to a belief despite knowing that it is false, to safe themselves from such embarrassment and ridicule. There were certain individuals who admitted their mistake but these were very few.

THE TOMB IN ZAIDPUR

There is a village called Zaidpur in the district of Barrah Banki of the Uddah province where there is a tomb from which water has been dripping forth for fifteen hundred years. None have taken the time to ascertain from where the water is actually coming from. Instead fanciful claims have been made that the tomb is weeping and devotees have flocked from afar to pray, take vows and offer sacrifices at this tomb. If one refuses to accept it as a pace of sacrifice then he is labelled as an atheist and Khaariji.

THE BANNER OF FAIZABAD

It has been mentioned that around the same time in the city of Faizabad an impression of an open hand turned red, which was given much publicity. The superstitious and the whimsical have always existed and will continue to remain. Hundreds of fairy tales regarding idols, jinn, and even martyrs have become famous and people have believed in them. The incident of the Shah sahib is easily believed and investigating the incident is a fanciful notion.

In the previous generations an oracle would be present in all the temples, when the idols would talk and answer the questions it was asked. It would even give many prophecies but each having many possible meanings. Who sat behind the curtain of the idol, I leave this to your understanding.

Sa'adi has also narrated the tale of Soumanaat in an amusing manner, highlighting the entire incident. It is carried today as well and will continue to be carried in the future. Various individuals offer different sacrifices to it. In today's time deception has also become an occupation. If you are misled by it then this is your own fault and a cause of your lack of understanding. If you are superstitious or irrational then you

only have yourself to thank for it. In winter many groups from Punjab set out to earn their livelihood and traverse the length and breadth of India. A group of fortune-tellers also travel around at this time, who claim that they can read your future for a small price. The answers they give are also such that they can be interpreted in various manners. Whether you believe it or not is up to you, his job is earning a living with these lies.

THE DISOBEDIENCE OF THE JEWS

Hadhrat Moosa e came with the Torah and after the Jews read it, they were stunned and said that they are incapable of acting upon it and it is impossible for them to fulfil so many orders.

Allaah Ta'ala had promised Hadhrat Ibraheem e that He would give the land of Syrian to his children. Syria is a combination of a few regions, which are all blessed. When Hadhrat Moosa e drew near to this land along with the Bani Israa'eel, he said to them, "O my people! Enter this blessed land, which your Rabb has promised to you and do not flee from the enemy as you will defeated." The Bani Israa'eel came to know that the nation with whom they were about to fight were huge in build and even though the Bani Israa'eel were many, they refuse to fight against such a formidable foe. They did not believe in the promise of Allaah Ta'ala nor did they have faith in His aid. Look at the extent of their disobedience! They said, "O Moosa *e*! We will never enter this lane as long as these people whom we have to fight resides therein. You go with your Rabb and you two fight, we will be sitting here." Subhanallaah! They will just sit back as spectators.

On one hand Allaah Ta'ala is showering them with His favours, Hadhrat Moosa e supports and cares for his nation so deeply

but on the other the nations behaves in an ungrateful and disobedient manner. As a result of their insolence Allaah Ta'ala forbade them to enter this blessed land for forty years and punished them for their disobedience and arrogance by leaving them to wander aimlessly and hopelessly in the desert for forty years. The decree of Allaah Ta'ala is unavoidable and as a result they remained in this dreadful condition for forty years, such that they could not even find a place to take rest during this entire period.

Nevertheless Hadhrat Moosa e who naturally took pity on his nation and who was sent for their guidance, would ask Allaah Ta'ala time and again to forgive them and begged Allaah to shower his mercy upon them. When they got no peace in their tents, they complained to Hadhrat Moosa e about the intense heat of the sun and Allaah Ta'ala raised a mountain above them to give them shade. When they complained of hunger then Allaah Ta'ala sent for them Manna and Salwa, which they consumed for years on end. It is mentioned that Mann is a form of wheat from which they made bread and Salwa is a type of bird from which they were able to obtain meat. This special food was sent directly by Allaah Ta'ala but after a little while again they expressed their ingratitude and began asking for garlic, onions, etc instead. Even today the Jews love its smell. Hadhrat Moosa e left this world and still the Bani Israa'eel did not even gaze upon the land of Syria and remained wandering in the desert. One wisdom which comes to mind of them wandering in the desert for forty years is that an entire generation, who were affected by the ill-effects of slavery, will pass on and an entirely new generation, untouched by the ill-effects of slavery and brimming with bravery and courage, will be born.

THE JEWS MOCK THE DECREE OF ALLAAH TA'ALA

Allaah Ta'ala decreed that when they conquer the first city they should enter the city in prostration and seeking forgiveness, so as to display their gratitude and appreciation. However instead of fulfilling the decree of Allaah Ta'ala they displayed utter disrespect and insolence. Instead of prostrating they crawled like children on their knees and when they were ordered to say "**حِطَّةٌ**" which means remove our sins, mockingly and sarcastically they said "**حِنْطَةٌ**" which means wheat. When one mocks and scoffs at the decrees of Allaah then it is inevitable that Allaah's punishment will descend upon you and it did. They were engulfed by a deadly plague and as a result they lost this newly city.

If this as just one isolated incident then it could have been overlooked but this disobedient nation has a long history of rebelliousness and insubordination, such that they had become arrogant and condescending. Takabbur means that one disobeys the command of Allaah and regards himself as superior to others. This is the same sin committed by Iblees. The Bani Israa'eel would only comply with certain respected individuals of their tribe and would belittle all others. Amongst their most vile and detested sins is that they would murder the Ambiyaa.

The punishments that descended upon them from time to time also forms a lengthy list until finally Allaah Ta'ala declared them to be disgraced and that His wrath is upon them.

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ

وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ

"Disgrace *(Humiliation)* has been struck on them *(on the Jews)*... the wrath of Allaah and homelessness has been struck on them." (Surah Aal-Imraan: 112)

ذٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللهِ وَيَقْتُلُونَ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ ذٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ.

"This was because they disbelieved in Allaah's Aayaat and used to kill the prophets unjustly. This was because of their disobedience and wrongdoing." (Surah Baqarah: 61)

THE JEWS INCURRED ALLAAH'S WRATH

Allaah Ta'ala safeguards any nation from incurring Allaah's wrath and that the wrath of Allaah be struck upon their foreheads. The level of their Imaan was such that they would turn away from Allaah and rather prostrate before a calf instead, even though only a few days had passed since they had been rescued from the oppression and abuse of Fir'oun and his people. When they finally entered the lands of Syria, through the grace of Allaah, then too they began worshipping idols. They were already accustomed to worshipping men so they did this as well by declaring Hadhrat Uzair e to be the son of Allaah. This was their gratitude for being saved from centuries of slavery.

THE JEWS WERE THE ENEMIES OF HADHRAT ISA e

The last Nabi and Rasul to be sent from the Bani Israa'eel was Hadhrat Isa e, who was sent to gather the scattered sheep of the Bani Israa'eel. He was sent with the Injeel and many miracles but the Jews were not a devout nation and were not ready to

accept his Nabuwwat. They had already murdered many Ambiyaa in the past and were now planning to murder Hadhrat Isa e. At that time the Jews were living under Roman rule. The Jews went to the Roman generals and laid false allegations against Hadhrat Isa e, saying that Hadhrat Isa e was harming their religion, speaking ill of their predecessors and that he only wishes to establish rule over them, and therefore they should kill him. Allaah Ta'ala inevitably saved his Rasul but the just of the story is that the Jews adopted all possible means in attempting to cause harm to the Rasul of Allaah.

Whatever Allaah decrees will always come to pass and disgrace and the wrath of Allaah was struck upon them. Through their own disgraceful actions they lost their land and the possibility of them ever being able to rule. Even today, despite the vastness of the earth, the Jews have no absolute rule over any land even though they might have businesses and trade worth millions. The Christians always remained their enemies such that whenever they settled in any Christian land, they were ultimately forced to leave and if they did remain, then they did so in disgrace. Their women were accused of witchcraft and were burnt alive and their men murdered.

In business they chose to adopt interest based transactions, when interest hardens the heart. Their hearts were already hard and now it has become like stone.

THE JEWS IN YATHRIB

You would most probably be aware that Hadhrat Sulaimaan e had built a house for the worship of Allaah, which is known as Baitul Muqaddas. Nebuchadnezzar, who was the ruler of Babel laid siege to Jerusalem which lasted for three years. Eventually the Jews fled from Jerusalem and were pursued by the enemy forces, and captured. The Jewish leaders were captured but a

few of them managed to escape and escaped to Arabia. A group of them settled in Yathrib (which later became known as Madinah), while the majority of them settled in Khaibar. They read in the Torah that the final Rasul of Allaah s would be born in the land of Hijaaz but were under the notion that he would be from the children of Hadhrat Ishaaq e. The Jews settled in whichever town bore resemblance to that which was mentioned in the Torah to be the land of the final Rasul. A group of the Jews who were from the progeny of Hadhrat Haroon e settled in Yathrib, as it contained more similarities than any other town. Whenever any of them would pass away then he would leave a bequest for his children, instructing them that if any of them lives to see the final Rasul of Allaah, then they must obey him or else they will be disgraced in this world and Aakhirah.

THE JEWS TREATMENT OF RASULULLAAH s

You have already read and are aware of how the Jews reacted to the decrees of Allaah, the orders of Hadhrat Moosa e as well as other Ambiyaa of Allaah Ta'ala. Now have look at their treatment of Rasulullaah s, for whom they had been waiting for centuries and what transpired with those who obeyed him. Knowledge was common amongst the Jews, with many amongst them being Aalim (scholars of Deen). The signs mentioned in the Torah, which would begin to radiate from the hills of Makkah, was common knowledge amongst them. Here is such an example after which there remains no doubt with regards to their knowledge of the coming of the Rasul of Allaah,

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

"Those who have been given the Book (the Jews and Christians) recognise him (Rasulullaah s together with his lineage, tribe, place of birth, place of residence, appearance, qualities and attributes) just as they recognise their very own sons (because the Torah and the Injeel described him to them). Without doubt there (still) exists among them a group who knowingly hide the truth." (Surah Baqarah: 146)

You might be asking the question that after the Jews recognised Rasulullaah s to be the very Rasul of Allaah who was clearly described to them in the Torah, then why did they intentionally deny and rebel against him? There are many reasons for their denial and there is definitely no shortage in these reasons amongst which is stubbornness, arrogance, racism, prejudice, personal pride, hatred, jealousy, tribal devotion, Jewish pride as well as many others. As you continue you will find many other reasons for their stubbornness unfolding.

Let us take one simple example, you are debating a certain topic with a friend, and his standpoint is correct as opposed to yours. In sheer stubbornness or fearing the shame of defeat you deliberately refuse to accept the truth.

Musailamah Kathaab claimed to be a Nabi in the last days of Rasulullaah's s life on this earth and during the Khilaafat of Hadhrat Abu Bakr r the effects of this fitnah grew. There were many people who knew very well that the claim of Musailamah Kathaab was false but in opposition to the Muslims, out of tribal loyalty, they supported him and prayed for his success. They would openly say, without any shame, that Musailamah is a liar and Muhammed s is the true Rasul but our false Nabi is more beloved to us then the true Nabi of another tribe. This is how people become inclined towards falsehood, without any fear of Allaah or shame from people.

Abu Jahal was not a fool. He would openly say and also firmly believed that Rasulullaah s was the Rasul of Allaah but his personal pride prevented him from entering into the true success of Islaam.

Pride and conceit is such a sickness of the heart, which if not cured quickly continues to grow until it becomes incurable and reaches the state of,

خَتَمَ اللهُ عَلَىٰ قُلُوبِهِمْ

"Allaah has placed a seal upon their hearts."(Surah Baqarah: 7)

THE ENMITY OF THE JEWS FOR RASULULLAAH s

Ummul Mu'mineen Hadhrat Safiyyah binte Huyay R was the daughter of a Jewish tribal chief, from the progeny of Hadhrat Haroon e. After Khaibar was conquered she became a prisoner of war and subsequently embraced Islaam, was set free and Rasulullaah s married her. The following incident transpired many years before this, when Rasulullaah s had just entered Madinah. The Ansaar of Madinah were overjoyed on the arrival of Rasulullaah s and it was as if it was the day of Eid, with people flocking in large droves to meet Rasulullaah s.

Hadhrat Safiyyah R narrates, "My father and uncle were very knowledgeable and renowned scholars of the Torah. They too went to observe the enthusiasm of Islaam and happiness of the people and thereby gage the firmness of Imaan in the people. They returned exhausted that night and when I went to enquire about what they had seen, they ignored me, despite the

immense love they had for me. Just then my uncle asked my father, "Is Muhammed the same Rasul who has been described in the Torah?" to which my father replied after taking an oath that he is the exact same Nabi. My uncle enquired as to whether they should embrace him or oppose him and my father replied, "I take an oath! We will oppose him and as long as I remain alive, I will continue to oppose him." Thereafter both of them continued to create trouble and sow discord, and because they were both Aalim and respected individuals of their tribe, thousands of Jews followed them in opposing and bearing enmity to Rasulullaah s.

The Jews had full conviction in the Risaalat of Rasulullaah s as clear signs of Rasulullaah s had been mentioned in the Torah, which they testified to but they did not merely deny Rasulullaah's s Risaalat but spread anarchy and mayhem. Ponder for a moment; what was the reason for all of this? It is obvious that this was no act of piety but they had hoped that the final Rasul would be from the Bani Israa'eel and when this did not transpire, then it was sufficient reason for them to oppose Rasulullaah s.

Hadhrat Abdullaah bin Salaam r was among the Ulama of the Jews. When Rasulullaah s first entered Madinah and stayed at the home of Hadhrat Abu Ayyoob Ansaari r, he came and embraced Islaam. He said that before he proclaims his Islaam openly, Rasulullaah s should enquire about him from the Jews. The Jews are experts in inventing lies. Rasulullaah s then called a few of the Jews and said to them, "O Jews! You have a Divine Book in which it is clear that I am the Rasul of Allaah. You know this full well and you recognise who I am but it is disappointing that your intellect has been obscured and that hatred and jealousy has made you blind. The Jews replied that there is no mention of Rasulullaah s in the Torah. Rasulullaah

then enquired from them about Hadhrat Abdullaah bin Salaam r and they replied, "He is our leader and the son of one of our leaders. He is a noted Aalim and the son of a noted Aalim." Rasulullaah s asked them, "If he brings Imaan in me then will you be convinced?" They retorted, "May Allaah Ta'ala safeguard him from Islaam." Rasulullaah s repeated this three times and then asked Hadhrat Abdullaah bin Salaam r to come forward, who had concealed himself behind Rasulullaah s and as able to hear all that was said. As he stepped forward he recited the Kalimah and addressing the Jews he said, "You know full well that he is the promised Rasul and that he is truthful, as has been described in the Torah. Why then do you deny him?" The Jews in a fit of rage stormed out saying, "Abdullaah is a wicked person and the son of a wicked man. Ignorant and the son of an ignorant man."The enemies of righteousness! The wicked Jews! How quickly do they change their statements? What has made you so blind? What has snatched away your intellect? They intentionally turn away from the truth and abhor it.

Three strong tribes of the Jews resided in the suburbs of Madinah, Banu Qainuqah, Banu Nadheer, and the Banu Quraizah, who were protected within their huge forts. When Rasulullaah s entered Madinah he signed a treaty with the Jews and Mushrikeen of Madinah that they will aid each other. One of the highlighted points of this treaty was that if at any time Madinah is attacked by an outside enemy then all the inhabitants of Madinah, Jews and Mushrikeen, will aid each other in defending it.

However after Rasulullaah s settled in Madinah, the Jews never aided Rasulullaah s in any matter. They harboured deep malice for the Muslims and were enraged by the daily success of Islaam. The Muslims gained a decisive and crucial victory

against the Mushrikeen in the Battle of Badr, where seventy of the high-ranking Mushrikeen were killed, who left no stone unturned in persecuting the Muslims. In addition many were taken prisoner. The sounds of weeping could be heard from the homes in Makkah for a very long time. This only increased the enmity that the Jews bore for the Muslims and even though they always secretly supported the people of Makkah in their plans against the Muslims, after the Battle of Badr they openly joined the Quraish in their fight against the Muslims.

A person by the name of Abdullaah bin Ubay, who was experienced, intelligent, knowledgeable, perceptive and held in high esteem, lived in Madinah and was about to be crowned the king of Madinah before the arrival of Rasulullaah s. A crown had also been made for him but after the arrival of Rasulullaah s all this changed. Any possibility of him becoming a leader or king had been washed away. Only he will know the malice that must have lurked in his heart thereafter. He became an archenemy of Islaam but would still socialize with the Muslims. He had outwardly embraced Islaam but always remained a Hypocrite, plotting and planning for the destruction of Islaam. After the Battle of Badr, he befriended the Jews and became an ally to the Quraish of Makkah.

One day Rasulullaah s was advising the Jews to refrain from opposing Rasulullaah s and the Muslims but one Jew arrogantly retorted, "What do the Quraish know about warfare, when you will fight against us then you will know what battle is truly like."

A few days later the misfortune of the Jews began when a Jew from the Banu Qainuqah attacked an Ansaari woman, who was on her way to the marketplace to sell milk. An Ansaari was martyred in this skirmish and one Jew was killed. When

Rasulullaah s was informed of what had transpired he immediately set out with the Sahabah to resolve this matter but on arrival he found that the Jews had already prepared for battle and had taken refuge in their forts. These were all Jews from the Banu Qainuqah. In retaliation the Muslims surrounded their forts and ultimately captured them. It was only because of the intercession of Abdullaah bin Ubay that their lives were spared. However they were exiled from Madinah and subsequently settled in Khaibar.

If it had been that there was only one incident of the Jews creating trouble then maybe in could have been overlooked. They spoke ill of the Muslims, would mock the verses of the Quraan, whenever they came before Rasulullaah s then instead of "Assalaamu-Alaikum" they would say "As-Saamu-Alaikum", which means 'Death be upon you'. Their poets would incite the enemies of the Muslims against them. The Jews felt the defeat that the Quraish had suffered in Badr equally. Ka'ab bin Ashraf was so enraged that he could no longer stand staying in Madinah and travelled to Makkah, where he had poetic renditions, lamenting those who had been killed in Badr and leaving no stone unturned in igniting the flames of revenge. He would slander the Muslim women and even went to the extent of planning to assassinate Rasulullaah s. His mischief increased continually until finally Hadhrat Muhammed bin Maslamah Ansaari r killed this great enemy of Allaah. (Abu Raafi and Salaam bin Abi Daqeeq, both Jews, were no less the Ka'ab bin Ashraf in harming the Muslims and they too were killed like Ka'ab bin Ashraf. When oppression exceeds all boundaries then this is the inevitable result.)

THE JEWS TREATMENT OF THE MUSLIMS

How is it possible that the Jews ever aided the Muslims? They always opposed and plotted against them. During the Battle of Uhud, the Jews remained in their forts, awaiting news of its outcome. Rasulullaah s even though it improper to ask for their help. One Jew even accompanied the Muslims to the battlefield but as soon as the battle began he martyred a few of the Muslims and fled to Makkah. One of the advantages that came from the Battle of Uhud was that now the Muslims were able discern a few of the Munaafiqs (Hypocrites), a number of which were Jews.

The Jews never refrained from their mischief and one day after the Battle of Badr, Rasulullaah s in the company of Hadhrat Abu Bakr r, Hadhrat Umar r and Hadhrat Ali r went to the Jews of Banu Nadheer to discuss an important matter. They seated Rasulullaah s and the Sahabah in the shade of a wall and under the pretext of gathering the people disappeared. They seated Rasulullaah s in such a place where a huge boulder had been suspended on the wall directly above Rasulullaah s. The Jews decided that one of them would climb the wall and push the boulder on to Rasulullaah s and his companions. One of the Jews began climbing the wall to accomplish this but Rasulullaah s was informed through Wahy (revelation) of their plans to assassinate him. Rasulullaah s and the Sahabah immediately left and returned to Madinah. The Jews called Rasulullaah s back but Rasulullaah s replied that he is aware of their attempt to kill him and now they cannot trust them. The Jews were unable to deny this and took refuge in their forts. Rasulullaah s surrounded them, laid siege to their forts and in the end they were also exiled from Madinah.

After a few years the Jews of Khaibar prepared for battle. They had huge forts of which they were extremely proud. The Muslims conquered these very forts one after the other and the Jews were defeated.

A dreadful incident occurred after Khaibar was conquered. The Muslims remained in Khaibar for a few days after it was conquered, to make arrangements for administration. A Jewess by the name of Zainab sent some meat for Rasulullaah s, which had been soaked in poison. Rasulullaah s accepted this gift and as soon as Rasulullaah s put the first morsel in his mouth he became aware of the poison therein. Rasulullaah s immediately spat it out but a Sahabi who had joined Rasulullaah s for this meal had already swallowed the morsel and passed away as a result of it. This was the level of their hatred towards Islaam. Rasulullaah s, the mercy to the worlds, did not retaliate against them for this display of animosity and freed the woman. Look at the contrast between the treatment of Rasulullaah s and that of the Jews.

A few of the Jews from the Banu Nadheer, who had fled from Madinah and settled close to Khaibar, went to Makkah and incited the Quraish against the Muslims, promising to aid them. They inflamed the Bedouins and villagers with the thirst for battle and when Abu Sufyaan arrived in Madinah for the Battle of Khandaq with an army of four thousand, he was joined by six thousand of the Bedouins and villagers who resided close to Makkah. This was all a result of the efforts of the Jews. Only the Banu Quraizah from the Jews now remained in Madinah, who had also taken a pledge to defend Madinah from outside attack. When Rasulullaah s sent an emissary to them calling them to defend Madinah, they replied,"We do not know who is

Muhammed and who is the Rasul of Allaah? We are not slaves of anybody that we are compelled to come to their aid and we have not taken any pledge to do so either. Go and fight on your own."

This was the reply of those very individuals who had themselves signed the treaty to defend Madinah. During the thick of the battle they aligned themselves with the Mushrikeen and because of them residing in Madinah were aware of the houses in which the Muslim women were taking refuge and set out with the intention to attack the women folk in these houses. How terrifying conditions must have become for the Muslims all at one time. Enmity for the Muslims replaced their hearts in being their life source and the destruction of Islaam became their life's purpose, without which they could not live.

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ

"You will definitely discover that the Jews and the Mushrikeen are the staunchest *(most bitter)* enemies of the Mu'mineen." (Surah Maa'idah: 82)

Scheming and conspiracies is terrible and is the practice of the Munafiqeen (Hypocrites) not the way of the Believer. The Deen of Islaam (and the Deen of Moosa e) does not permit such conspiracies. This can never be the manner of a true believer.

IBN SABAA

As soon as Makkah was conquered, the people of Makkah embraced Islaam and since all the other tribes followed the practices of the Quraish, because of them being the caretakers of the Ka'abah, and due to which they held them in high

esteem, they too embraced Islaam. The Quraish in their opposition to Islaam sacrificed their lives and wealth and when such an archenemy embraced Islaam, there remained no doubt as to the truth of Islaam. Neighbouring tribes and clans came in large numbers, one after the other, to join the Deen of Islaam.

The Jews, who were archenemies of Rasulullaah s and Islaam, had already been rooted out to a great extent in Arabia. Many troublesome and obstinate tribes had already been exiled, three of their devious and menacing chiefs had been killed, their old and fortified castles in Khaibar had been conquered from which they were then exiled as well. It was only because of their sad pleas that Rasulullaah s allowed them to remain in Khaibar, in order to till and farm the conquered lands.

However after a few years, Hadhrat Umar r saw the need to exile them from Khaibar as well, because of their endless plots and conspiracies against the Muslims, and in order to end the problem exiled them from Khaibar. Even if all of the above were to be ignored still enmity for the Muslims would continue to rage in their hearts and their plots against the Muslims would never come to an end. They were exiled, disgraced, and defeated but the fire of hatred continues to blaze within their hearts.

Makkah was conquered in 8 A.H, and in 9 A.H Heraclius, emperor of Rome, sent an army of forty thousand to attack the Muslims, under the leadership of the governor of Ghassaan. Abu Aamir Raahib, who left Madinah for Makkah on the arrival of Rasulullaah s, went to the emperor of Rome and urged him to attack Madinah.

The Munafiqeen (Hypocrites) also secretly prepared for this, meeting daily at the home of one of the Jews, named Suwailim.

The Jews never backed down from any opportunity to stir trouble.

There were many groups among them. Some had sincerely accepted Islaam, while some had outwardly embraced Islaam concealing their Hypocrisy in their hearts. It was this group that caused the most damage and trouble, as they would inflict harm upon the Muslims while pretending to be their friends. They continually planned and worked towards the destruction of Islaam from within the ranks of the Muslims. However they were unable to execute their plans during the Khilaafat of Hadhrat Abu Bakr r and Hadhrat Umar r as the atmosphere was not suitable for their schemes.

However in the second half of the Khilaafat of Hadhrat Uthmaan r, after the Muslims had returned victorious from battle and were enjoying the blessings they had gained from their expeditions, the Jews put their plans into action. Taking advantage of the gentle personality of Hadhrat Uthmaan r, the Jews began their propaganda to create division amongst the Muslims. It is extremely distressing that we have to admit that they were successful in their efforts of sowing discord amongst the Muslims, the effects of which remain to this day in the form of the various sects in India and other countries as well.

The easiest way of weakening anything is to separate its particles and in order to defeat the Muslims the same method was adopted.

In order to destroy the spiritual and political strength of the Muslims they had to create differences amongst them, in Aqeedah (beliefs) and split them into various sects. Allaah Ta'ala has said that one should hold steadfast to the rope of

Allaah's Deen and do not separate from each other. However they split into various factions and were ultimately weakened.

IBN SABAA WAS FROM SAN'AA

Yemen, which is situated in Southern Arabia, was rich in knowledge even before the Nabuwwat of Rasulullaah s, having excelled in various sciences and subjects. One town in Yemen was San'aa, wherein a very well respected Jewish tribe lived. Due to their Deeni knowledge they were regarded as leaders and guides. Abdullaah bin Sabaa was from this very tribe. He was an Aalim, well versed with both the Torah and Injeel and fluent in the Arabic language as well. He was firm in his beliefs, very intelligent, an intellectual, firm in his resolve. As a result of the rapid spread of Islaam the influence of the Jewish religion began to dwindle and they were no longer regarded as religious guides or even political leaders. They began non-entities in the very societies that they once had influenced over.

Abdullaah bin Sabaa was bursting with enthusiasm, having a mind filled with ideas and schemes that he had formulated by studying the psyche of men, he only waited the perfect time to put his plans into actions. He needed to gain the trust of the Muslims and portray himself as their well wisher so that he could sow the seeds of division and false beliefs, which would inevitably lead them astray. However this could only be achieved in one way and that was by outwardly pretending to accept Islaam and thereafter work from within towards its destruction. The Khilaafat of Hadhrat Abu Bakr r and Hadhrat Umar r were not suitable for putting these plans into motion and therefore remained distant, silent and dared not to enter Madinah. It was during the Khilaafat of Hadhrat Uthmaan r that he saw the perfect opportunity to achieve his aims and found the perfect place to implant his ideas. He arrived in

Madinah and embraced Islaam at the hands of Hadhrat Uthmaan r. His purpose was to seek position and status, as it was necessary for the success of his scheme. However Hadhrat Uthmaan r paid no attention to him, which upset him but did not weaken his resolve. As a matter of fact this only strengthened his resolve and he began his propaganda apparently against the Khilaafat but in reality against Islaam. This will be explained in detail later.

One needs to ponder over the conditions of that time, which Abdullaah bin Sabaa found to be the perfect opportunity to begin his plans for the destruction of Islaam.

THE CONDITION OF MADINAH AT THE TIME OF IBN SABAA

In the Tribe of the Quraish was Abd Manaaf, who had three sons, Haashim, Muttalib and Abdush Shams. Rasulullaah s was from the progeny of Haashim. Abdush Shams had a son by the name of Umayyaah. Hadhrat Uthmaan r and Hadhrat Muawiyah r were from the progeny of Umayyaah. The responsibility of taking care of the Ka'abah belonged to the Quraish, which was a noble and esteemed position. There were two families in the tribe of Quraish who were respected above all others, one was the Banu Haashim and the other Banu Umayyaah. They continuously competed and vied with each other, with the other families of the Quraish inclining to either of the two from time to time. Before the Nabuwwat of Rasulullaah s, the status of the Banu Umayyaah had surpassed that of the Banu Haashim. The family that opposed Rasulullaah s and Islaam the most in the beginning were the Banu Umayyaah. In the battles of Uhud and Khandaq the leader of the Quraish against the Muslims was Abu Sufyaan who was from the Banu Umayyaah. However he too was later favoured

with the good fortune of embracing Islaam. This was one of the great blessings of Islaam that it removed all of the discrimination that was prevalent during the period of ignorance and in its place established the bonds of universal brotherhood. All Muslims regarded each other as brothers, all aspiring for the success of Islaam and the worship of one Allaah Ta'ala, accepting the laws of Islaam and acting upon them.

The differences that previously existed between the Banu Haashim and Banu Umayyaah were removed and they both stood alongside each other as brothers. They remained no regard for personal benefit, family, or friends where the propagation of Islaam was concerned. Hadhrat Abu Bakr r did not appoint his son as his successor, even though he possessed the qualifications for such a position, but taking the advice of a few of the leading Sahabah appointed Hadhrat Umar r as Khalifah, who was most suitable for the post. Hadhrat Umar r as well made a bequest, before passing away, that his son should not be appointed as the Khalifah. There remained no infighting, civil war, corruption, tribal rivalry, or jealousy. This was all the result of the blessed teachings of Islaam and noble company of Rasulullaah s. Love for Allaah and doing for His pleasure flowed through the veins of each of them. They were friends of Allaah in the true sense of the word. All their actions and intentions were solely for the pleasure of Allaah with no personal benefit involved at all. Their understanding was broadened and their character elevated.

Hadhrat Umar r demoted Hadhrat Khaalid bin Waleed r, who was awarded the title of 'Saifullaah' (the sword of Allaah) by Rasulullaah sbecause of his bravery and courage, from commander of the Muslim army to the rank of a common soldier. Had this been any other person then in his anger, he

would have become the enemy of Hadhrat Umar r and refrained from participating altogether. However Hadhrat Khaalid bin Waleed r had been blessed with the noble company of Rasulullaah s, he was amongst the friends of Allaah, he continued to fight for Islaam with the same fervour that he used to fight with under the new commander, alongside the other soldiers of the Muslims army. Personal pride had no effect in their actions or decisions.

Today the western countries use the obedience and discipline of Hadhrat Khaalid bin Waleed r as an example when briefing their forces, encouraging them to do the same. They see this as an excellent example of one's obedience to his superior officer whereas the Muslim viewpoint regarding this is entirely different. They see this as an excellent example of one's obedience to Allaah.

This spirit of sacrifice and sincerity dominated the Khilaafat of Hadhrat Abu Bakr r, Hadhrat Umar r and the first half of the Khilaafat of Hadhrat Uthmaan r. However as the years progressed and we moved further away from the period of Rasulullaah s, new conquests, increasing wealth, a new generation, new Muslims and new Arab tribes, who stayed far from Makkah and Madinah and who had played an active role in the conquests of Islaam, changed the mind set of people. Those that came later did not see the sacrifices that the Muhaajireen and Ansaar had made in the earlier years of Islaam, which laid the foundation for Islaam in the years to come. The new generations were not fully acquainted with the teachings of the Quraan and not sufficiently motivated by it. This is the reason why they did see the Muhaajireen and Ansaar in the same respect, with regards to matters of Deen and politics that those in the previous generation saw them with. They regarded themselves as equals to the Muhaajireen and Ansaar, and as a matter of fact they even went further than

this and questioned the sincerity and intentions of the Muhaajireen and Ansaar.

Hadhrat Uthmaan r had always showed special care towards his family and relatives and was himself extremely wealthy, thus able to see to their financial needs. In 27 A.H Hadhrat Uthmaan r appointed Hadhrat Muawiyah r the governor over the whole of Syria. No person’s rights were usurped in this appointment nor can Hadhrat Muawiyah's r expertise be denied. Hadhrat Umar r had appointed him the governor of Damascus and Urdun during his Khilaafat and now Hadhrat Uthmaan r was merely adding to those areas already under his supervision. However since this appointment was one of honour and it had been awarded to a member of the Banu Umayyaah, making some envious and others disapproving.

Marwaan was the paternal cousin of Hadhrat Uthmaan r and not the best of people. He had become the advisor to the Khalifah and in so doing took advantage of the soft and gentle nature of Hadhrat Uthmaan r, in trying to benefit his clan in every possible way. He exhausted all his efforts in trying to increase their status and strengthen them and after a little while a few more governors could be seen from the Banu Umayyaah.

THE PROPAGANDA OF IBN SABAA

The current climate presented Abdullaah bin Sabaa with the perfect opportunity of inciting those tribes who had participated in the battles after the demise of Rasulullaah s, and thought themselves equal to the Muhaajireen and Ansaar in having right to rule. He misled those new Muslims whose hearts were still plagued by the germs of old customs and beliefs, exerting himself in trying to revive the old tribal enmity that had once existed. He propagated at all times that the rights of the Banu Haashim surpass all others but the

present Khilaafat of Hadhrat Uthmaan r has not awarded them the same rights that he has awarded to the Banu Umayyaah.

The status of the Banu Umayyaah continues to increase while that of the Banu Haashim continues to decrease. The Banu Umayyaah increases in strength while the Banu Haashim continues to get weaker. All the Arab tribes sacrificed their lives and gained the victory for Islaam but now only a few are reaping its benefit and the people responsible for this injustice is Marwaan and the Khalifah. However since Marwaan is his relative and appointed by him it is impossible that he is acting of his own accord and that this injustice and prejudice is unknown to the Khalifah. This was the propaganda of Ibn Sabaa which slowly found a place in the hearts of people, especially in those people who were being encouraged to revolt.

Whenever any person assists you in any matter then you will naturally be disinclined to have any doubts regarding him and when the time arises you will support him, out of appreciation for what he has done for you.

Abdullaah bin Sabaa began to notice that his charms were having an effect and this made him even more daring, which resulted in him denouncing Hadhrat Uthmaan r and his Khilaafat openly.

There was a man in Basra by the name of Hakeem bin Hablah who would rob people. He would accompany the Muslim Army and at the first opportunity he would rob the Dhimmis (Non-Muslims residing in the Islaamic state). The governor of Basra, in accordance with the order of Hadhrat Uthmaan r, detained him in Basra. Abdullaah bin Sabaa had already been expelled from Madinah and after arriving in Basra, stayed in

the home of Hakeem bin Hablah. He portrayed himself as a devout Muslim and established a friendly relationship with Hakeem and his associates. He portrayed himself as a person having correct beliefs and a sincere supporter of the family of Rasulullaah s.

Religion has always played an integral part in the History of man. At times in has created peace and harmony and at others it has led to such severe bloodshed and oppression, which makes one's very hair stand. Passion and fervour are the key factors which drive these endeavours in a manner that cannot be found in any other. This is why the shrewd and cunning, in order for the quick success of their propaganda always add a little religious enthusiasm to their campaigns.

IBN SABAA PRESENTED A NEW SET OF BELIEFS

Abdullaah bin Sabaa would not have earned the title of being a shrewd, cunning, and staunch Jew if he had not used religious enthusiasm to drive his propaganda forward. In order to execute a vital plan, a new set of beliefs are necessary, which will contain some new beliefs and acts that will be easier than that currently practiced and more satisfying for the base desires of man. This will attract people towards it and ultimately separate them from the mainstream. The first step was to test the capacity and tolerance of the people by presenting a new principle, which was that Rasulullaah s will once again return to this world. The Muslims already believed that Hadhrat Isa e would return and to substantiate his claim that Rasulullaah s will return he recited the verse,

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ

"(When Rasulullaah s was forced to leave Makkah, Allaah consoled him by saying,) Verily, the One Who has made

(practising and propagating) the Quraan obligatory on you shall return you to your place of return (to Makkah andultimately to Jannat)" (Surah Qasas: 85)

By misinterpreting this verse, Abdullaah bin Sabaa spread the belief that Rasulullaah s will again return to this world. It is senseless even asking about the mindset of people. Even if a new belief or religion is put forward it is bound to attract a few and if it is arduously propagated then you will find that it has gathered a large following.

The saying is indeed true, "People are masters in establishing beliefs without proof."

It is uncertain how many people have falsely claimed Nabuwwat after Rasulullaah s and even how many have claimed to be Allaah, but at the end none have ever complained that they have no followers.

THE EFFECTS OF PROPAGANDA

The entire India is called a land of philosophers, which contains six or seven schools of philosophy, with many branches of these across the land. Even today in the province of Punjab they have a unique ability in forming new beliefs. It is difficult to even calculate the number of new beliefs that have originated from there.

One person has mentioned that they formulate all these schemes merely for money, whether it is political or religious in nature. They make fools of the people and in the process produce a large profit. But is it really their fault? The fault is of those foolish enough to fall for these schemes. An experienced salesman from Punjab dressed as a doctor and was successful in selling a whole range of medications by advertising it. He

mentions in his approach to this endeavour that the population of India exceeds a billion, is it not possible that a million of these are dim-witted and easily fooled. There must be even more than a million of such people. There is no need to be offended by this as they too represent a portion of the creation of Allaah. If a hundred thousand of these foolish people purchase my medicine then my endeavour was a success. This has been the way of the world from ancient times that the strong always ponder over ways to subdue the weak and have done so and the intelligent have taken advantage of the condition of those who possess lesser intelligence. It is just a slight difference but both are the same in principal.

Advertising is the brother of propaganda but the elder brother and having a greater effect.

IBN SABAA IS THE ORIGINATOR OF THE BELIEF OF 'IMAAMAT'

The voice of Ibn Sabaa was one that was quickly forgotten after hearing it and many simple people began to believe in his newly propagated beliefs. When he saw that these fish were getting caught in his net, he added another belief to his arguments and that was that Hadhrat Ali r is the highest in rank after Rasulullaah s. He mentioned the Fadhaail of Hadhrat Ali r reported in Hadeeth and added many fabricated virtues of his own. After seeing that his students have become ardent supporters and devotees of Hadhrat Ali r, he added yet more deviant beliefs. He said to them that every Nabi and Rasul had a deputy or advisor, who also carried the secrets of Nabuwwat. Hadhrat Moosa's e deputy was Hadhrat Yusha bin Nun e and the deputy of Rasulullaah s was Hadhrat Ali r and that it is Fardh (Obligatory) to bring Imaan in the belief of "Imaamat"

just as it is Fardh to bring Imaan in the beliefs of Tauheed and Risaalat.
To a select few he propagated that the miraculous actions (Karaamaat) which had become apparent by the hands of Hadhrat Ali r are beyond the capabilities of any man and therefore Hadhrat Ali is the incarnation of Allaah Ta'ala in human form. He went to add that he does not say this of his own accord but through divine inspiration.

A few of those people who were displeased and opposed to the Banu Umayyaah and were inclined and supportive towards the Banu Haashim, quickly accepted these beliefs. In addition a large number of ignorant as well as educated people caught ensnared in this web. Ibn Sabaa and his agents propagated these beliefs through various methods and means.

Ibn Sabaa would first survey the land, before sowing the seeds for such beliefs. Whenever he found the land to be fertile and productive for his teachings and after the number of his disciples grew, he whispered to them that Rasulullaah s had made a bequest that Hadhrat Ali r was to be Khalifah after him. Using the verse of 'Wilaayat', i.e.

إِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.

"Your Protecting Friend is only Allaah, His Rasul s and the Mu'mineen who establish Salaah, pay Zakaah and who bow in Ruku."(Surah Maa'idah: 55)

He deduced that Hadhrat Ali r was supposed to be the first Khalifah, whereas this verses has nothing to do with Khilaafat whatsoever. He proclaimed that Hadhrat Ali r should be the Khalifah and that he is the first Imaam but the Sahabah

abandoned the Waseeyat (bequest) of Rasulullaah s and acted against the orders of Rasulullaah s and usurped the rights of Hadhrat Ali r. He went on to say that the Sahabah in their greed and desire for worldly possessions turned away from Deen and became Murtad, and therefore the Muslims should absolve themselves from the Sahabah (known as 'Tabarraa' in the Shia creed). Ibn Sabaa is the originator of the belief of 'Tabarraa' as well. He said that it is not too late to save the situation and that the present Khalifah (Hadhrat Uthmaan r) should be deposed and Hadhrat Ali r should be appointed the Khalifah in his place. All should aid in this effort, as the present Khalifah is incompetent and an oppressor, who has appointed Marwaan the ruler over all. Wherever one turns one sees the Banu Umayyaah seizing power and doing as they please. Ibn Sabaa instructed his disciples not to take his name and instead announce their disassociation from him. He said, "I have only spoken the truth with good intentions. I have no personal interest in this matter. Now go as you know what you have to do."

IBN SABAA IN BASRA

After some time the governor of Basra came to know of the mischief of Ibn Sabaa and summoned him, enquiring who he was, where he was from and what was his purpose in Basra. Abdullaah bin Sabaa replied that he has become averse to Judaism and is attracted by Islaam, and he only wishes to remain as a student under him. The governor replied, I have discovered that you intend to create anarchy and lead the Muslims astray. You remain a staunch Jew and you only intend to create division amongst the Muslims." The heat seemed to be rising for Abdullaah bin Sabaa in Basra and he taught it unwise to remain there. He left instructions for his disciples and made his way towards Kufah, which coincidently already

contained people opposed to Hadhrat Uthmaan r his governors. Ibn Sabaa was overjoyed and ecstatic, as he had now found a readymade headquarters. From the very beginning he portrayed himself as a devout and ascetic Muslim, and people began revering him and singing his praises.

Astonishing indeed is this chain of events, that this imposter, fraud, and charlatan had left such behind such a doctrine, that today thousands adhere to with full conviction.

Exactly the same as this is the British Nabi, Ghulaam Ahmed Qadiyaani of Punjab who began first debating and when he gained a little acceptance, he claimed to be a Mujtahid and announced that he will be publishing fifty volumes of 'Baraheen Ahmedia'. When money started rolling in and his disciples acknowledged him as a Mujtahid, he began his claims of being Maseeh Isa e, Mahdi, a Nabi, a Rasul and even Allaah. (Refer to 'Risaalah Da'aawie Mirza by Hadhrat Moulana Muhammed Shafie Sahib A.R) In essence he made a huge profit and even today his son is enjoying this wealth, purchasing land worth millions of rupees in Sindh and Punjab. They and all others like them are the students of Ibn Sabaa.

IBN SABAA IN DAMASCUS

His radical and mutinous beliefs began to surface in Kufah and the governor came down harsh on Ibn Sabaa. Those with intellect immediately doubted Ibn Sabaa and this forced him to flee Kufah for Damascus. However just as he had left a small group of his sincere disciples in Basra, he left an even larger and more troublesome group in Kufah. The chiefs of mischief and a few of the most depraved people of society professed their loyalty to Ibn Sabaa.

The political climate in Damascus was inappropriate for Ibn Sabaa's plans, with the Ameer there being very well informed and strict at the same time. Abdullaah bin Sabaa went to the Sahabi Hadhrat Abu Darda r and presented his beliefs with much caution and carefulness. However Hadhrat Abu Darda r turned away from him saying, "It seems that you are a Jew and you wish to mislead the Muslims under the guise of Islaam." He should have feared the deep insight of the companions of Rasulullaah sbut he then went to Hadhrat Ubaadah bin Saamit r, who immediately dragged him before Hadhrat Muawiyah r when hearing his beliefs and said, "I believe this is the same person that attempted to mislead Abu Dhar r and created discontent between you." Hadhrat Muawiyah r immediately expelled him from the city.

IBN SABAA IN EGYPT

From Damascus he went to Egypt and his previous experience made him more cautious. The Egyptians were already displeased with their governor, Abdullaah bin Sa'ad. He did not have sufficient experience with politics and was generally a self-dependent person. In addition the constant need to defend the borders from Roman advances and the Islaamic conquests into Africa had kept his so preoccupied that he could not devote sufficient time towards the internal politics arising at that time. Ibn Sabaa took advantage of the people's displeasure with the governor and having no fear of reproach, found the perfect opportunity to put his plans into action. He made Egypt his base of operations and it was from here that he corresponded with his disciples in Kufah and Basra.

He had compiled a complete doctrine for his secret society and he had become its revered leader. However every mission needs a driving force (a maxim to which they adhere) for its

success and his mission also required this force. Ibn Sabaa used "Love for the Ahle-Beit and support of Hadhrat Ali r" as the catalyst to fuel the fire against the Khalifah and the Banu Umayyaah. He propagated this and spread it across the entire Islaamic Empire, which would ultimately cause the revolution he so desired. While sitting in Egypt he used all means available for broadcasting this propaganda, "Imaamat is Fardh, Love for the Ahle-Beit and supporting Hadhrat Ali r is our duty, Hadhrat Ali r is the deputy of Rasulullaah s, Hadhrat Ali r is most deserving of the Khilaafat, Hadhrat Ali r has been oppressed. The first three Khulafaa have usurped his right and are Murtad and Kaafir." You will see later how he along with this propaganda went on to become the leader of a huge group and founder of a new religion. Such a religion where Imaamat is amongst its fundamental beliefs, and whoever denies Imaamat or does not absolve himself from the Sahabah is a kaafir, where belief in Tabarraa (absolving oneself from the Sahabah) is compulsory, where the entire religion comprises of deviant customs, where despicable acts are seen as noble character, where scheming is a daily activity, which will be the enemy of peace and stability, which will abandon the Quraan and Hadeeth and which will oppose the Deen of Allaah.

WHAT DO THE SHIA AIMAH SAY ABOUT IBN SABAA?

Let us see what the Shia Ulama have to say about Ibn Sabaa. The book 'Rijaal Kishi' is a reliable book concerning the condition of narrators, according to the Shias. In page 71[1] of

[1]The actual Arabic text in the book is as follows,
ذكر بعض أهل العلم ان عبد الله بن سبا كان يهوديا فاسلم ووالى عليا عليه السلام وكان يقول وهو على يهوديته في يوشع بن نون وصي موسى بالغلو فقال في اسلامه بعد وفات رسول الله عليه واله في علي عليه السلام مثل ذلك وكان اول من اشهر القول بفرض أمامة علي وأظهر البراءة من

this book, some scholars have stated, "Ibn Sabaa was a Jew, who later embraced Islaam and had great love for Hadhrat Ali r. During the period when he was a Jew he was an extremist with regard to the deputy of Hadhrat Moosa e, Yusha bin Nun and later after accepting Islaam he displayed the same extremism with regards to Hadhrat Ali r after the demise of Rasulullaah s. Ibn Sabaa is the first person to openly proclaim that the belief in the Imaamat of Hadhrat Ali r is compulsory and expressed 'Tabarraa' from his enemies, openly proclaiming that they were Kaafir. It is for this reason that those who are opposed to the religion of the Shias say that the foundation of Shiasm was laid by Ibn Sabaa.

Proclaim openly will only be considered correct when it is proven that it had existed before. It could be proven to exist from just the Quraan in which is the basis for all Aqaaid, but it is impossible to prove this belief from the Quraan. Ibn Sabaa was not the first person to proclaim this belief openly but he was the very person who originated it.

It is mentioned in this very book that Imaam Muhammed Baaqir l has narrated that Abdullaah bin Sabaa used to call Hadhrat Ali r Allaah and claimed that he was a Nabi. He narrates that seventy people of 'Zath' (This is the Arabic of Jaat, these people are found in abundance in the Punjab province) came to Hadhrat Ali r, who told them that he is the Servant of Allaah, the creation of Allaah and ordered them to repent. When they refused to repent, Hadhrat Ali r had them all burnt alive.

اعدائه وكاشف مخالفيه واكفرهم فمن هٰهنا قال من خالف الشيعة اصل التشيع ماخوذ من اليهودية ١٢ .

Molvi Ali Haidar Sahib is a Taba Tabaai Shia. He has mentioned the statement of Imaam Muhammed Baaqir l with regards to Abdullaah bin Sabaa, when discussing the extreme Shias in Dakan Rio in 1908. He reports that Imaam Baaqir l said, "He used to call Hadhrat Ali r Allaah and himself a Nabi. This was his fabrication." Hadhrat Imam Ja'far Saadiq l has said, "May Allaah Ta'ala's curse be upon him, he intentionally fabricated reports from Hadhrat Ali r.

Hadhrat Ali r summoned him and questioned him regarding this. He admitted to this and said that he had received divine inspiration that Hadhrat Ali r was Allaah and that he was a Nabi. Hadhrat Ali r tried to make him understand and urged him to repent but he refused to, and Hadhrat Ali r then ordered him to be burnt alive.

However many people had already begun to believe Abdullaah bin Sabaa and were led astray.

After the Battle of Jamal seventy people came to the door of the Masjid and began calling Hadhrat Ali r Allaah. Hadhrat Ali r ordered them to Fear Allaah and refrain from saying such things.

Hadhrat Ali r granted them three days to repent for their actions but they refused. Hadhrat Ali r then had a trench dug close to the Masjid, a Fire was lit in it and all of them were flung into the fire. Still, look at their insolence, as they were about to be flung into the fire, they all began screaming loudly,

لَا يُعَذِّبُ بِالنَّارِ اِلَّا رَبِّ النَّارِ

"None punishes with the fire except the Rabb of the fire."

(The intention of saying this was that since Hadhrat Ali r had ordered them to be burnt, he is then most certainly Allaah. *Allaah forbid!*) This was not something they had just learnt on their own but did Abdullaah ibn Sabaa teach a lesson to them. All of them were burnt and killed but they never repented from their belief of Kufr.

You must be greatly disgusted by their utter disbelief and deviance but to some extent you might be impressed by their firmness of faith. In the earlier years of Islaam, many people were very firm in their belief and would bear the most severe of torments but would never turn away from Islaam. In both these groups the firmness of resolve was the same. The only difference was in their belief, where the belief of one group was false and that of the other was true.

In a similar manner as Ibn Sabaa, another person also changed the pages of history many years later. His name was Hasan bin Sabaah. He was regarded as a great leader of the Baathiniyah sect, which is an offshoot of the Shia sect. His followers were also extremely firm in their deviant beliefs. He would take them on a tour of his man-made paradise, through which he would convert and convince them. His mentor, Abdullaah bin Sabaa, did not have the allure of a man-made paradise, and Allaah alone knows what he used to whisper into the ears of his followers.

After Ibn Sabaa, Mukhtaar Thaqafi also played a great role in spreading polytheistic beliefs and leading the Muslims astray. He first claimed Nabuwwat and then later claimed to be

Allaah. He resurrected the tribal rivalry of old and murdered thousands of Muslims in doing so. He used the incident of Karbala as the driving factor for his campaign.

More than thirteen hundred years have passed and still thousands of people follow the doctrine of Ibn Sabaa. They hold beliefs contrary to the Quraan and openly discard the instructions of Allaah and His Rasul but have never forgotten the lessons of Ibn Sabaa.

To mislead people for a short time with false beliefs is not difficult in the least but to keep them firm on it is not easy either. Abdullaah bin Sabaa should be called one of a kind in this field. He gave his weak minded disciples such a strong dose of Kufr and false beliefs that their Deeni intellect was destroyed forever. The spiritual effects of Abdullaah bin Sabaa remains to this day and various sects have remained steadfast on his system of beliefs. It is such a religion, which even a person who stands at a distance will be unable to endure the intensity of its flames yet it is like a house of cards, which is likely to fall with a tip of just a finger.

IMAAMAT

The belief of Imaamat, as has been mentioned above, is the creation of Abdullaah bin Sabaa. The Shias have many sub-sects but all of them agree with the belief of Imaamat. It is the foundation of the Shia faith but it cannot be substantiated from Quraan or Hadeeth, which is the basis of all belief to every Muslim. There is no need to substantiate any belief from any other means besides the Quraan and Hadeeth and the fundamental beliefs of Islaam are derived only from the Quraan. This is the reason why those who believe in Imaamat have had a great difficulty in proving their belief.

The only way they could substantiate it is by fabricating narrations and they did fabricate narrations but still they could not prove it with certainty. The more they tried to strengthen it, the weaker the proofs got.

The Quraan does not support the belief of Imaamat in the least and in fact refutes it. Thus with the belief of Shias sinking, they were left with one alternative and that was to shamelessly say that the Quraan, which was the main obstacle in establishing their belief, has been altered. The accusation of alteration and distortion is utterly disrespectful and disgusting. The apparent benefit of this is not only that they will have something to say, as to say something of this calibre is not easy.

The Shias make a great noise about the alteration of the Quraan. They say, "We have been oppressed, those verses which prove our belief have been removed or altered. The actual Quraan contains seventy thousand verses and the present Quraan only contains 6336 verses. More than half of the Quraan has been removed. We know that no one will believe us now because we have no way to prove this and we know that it will be emphasized against us that the Quraan has been preserved in the same manner that it was revealed to Rasulullaah s and that Allaah Ta'ala has Himself taken the responsibility of safeguarding it and that alteration is impossible, but when our 'Imaam Ghaaib' will emerge from the cave Surra man Ra'aa, where he has been safely hiding from his enemies for the past twelve hundred years, and he will be doing so anytime now then we will prove every single one of our beliefs from the actual Quraan.

You might have also heard that our 'Imaam Ghaaib' took the actual Quraan with him to the cave, which is preserved in its true form. It is good that he took it with him otherwise the

actual Quraan would have been removed from this world. As far as the present Quraan is concerned, we do not believe in it because it is the collection of our enemies[1].

It contained a clear verse regarding Imaamat but they altered it as well. "Those in command" which is mentioned in the verse refers to the Imaams and this is why we say that our 'Imaam Ghaaib' is the absolute leader. The verse in the present Quraan is as follows,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

"O you who have Imaan! Obey Allaah, obey the Rasul s and those in command among you *(your leaders and authorities in all fields, such as the Imams of jurisprudence in Fiqh)*. If you dispute regarding any matter, then refer it to Allaah *(find the solution in the Quraan)* and the Rasul s*(to find the solution in the Sunnat)* if you believe in Allaah and the Last Day. This is best *(for all)* and gives the best result *(because you will then*

[1] The actual belief of the Shias regarding the Quraan remained hidden for many centuries and when some came to know then they only learnt that a few Shias are of the opinion that the Quraan has been altered. May Allaah Ta'ala reward the author of 'Sa'yul Mashkoor' on behalf of the entire Ahlus-Sunnah wal Jamaat, who removed the veil concealing the beliefs of the entire Shia religion. We then learnt that the basis of the Shia religion is this very belief of the alteration of the Quraan. In the aspect of Imaamat there are various differences of opinion regarding the appointment of Imaams, the innocence of the Imaams, etc. In fact there is no aspect in the Shia religion in which there is no difference of opinion except regarding the alteration of the Quraan. In fact it has been discovered that only four of their ulama deny the alteration of the Quraan and after investigation it was discovered that this denial too was based on Taqiyah. Please refer to the forth volume of 'Kitaabul Awwal minal Mi'atain' so that every aspect regarding their belief of the alteration may become known.

not be basing your decisions on your personal opinions)."
(Surah Maa'idah: 59)

However in reality the verse was,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ وَإِنْ خِفْتُمْ تَنَازُعًا فِي أَمْرٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْكُمْ .

"O you who have Imaan! Obey Allaah, obey the Rasul s and those in command among you. If you fear dispute regarding any matter, then refer it to Allaah and the Rasul s and those in command among you."

(They continue with their argument) However no one is ready to listen to us but even if it because of our incompetence or lack of articulation, this is only because we do not have a means of substantiating it at the moment. We are not stubborn; we are always ready to accept that which is logical. We also do not deny that the present verse in the Quraan refutes our belief in Imaamat and that our Imaam Muhammed Baaqir accepted without any proof that this verse does prove that those in command are Ma'soom but rather that the opposite is proven, as their decision is not binding in all circumstances and if they were Ma'soom then there decision would be binding. In addition this verse does not even prove that it is compulsory to obey those who are in command over you but you should bear in mind that this verse appears in the present Quraan, which has been altered."

Utter Nonsense! First they should bring the verse from the "Actual Quraan" which they use as proof and present it.
They wish to fight with no sword in their hand

It should also be borne in mind that their first Imaam, Hadhrat Ali r had once delivered a sermon, which has been recorded[1] by Ashtar Nakhie, where he quoted this verse exactly as it appears in the present Quraan. This makes it clear that this verse has actually been altered in the absent Quraan.

They found no proof in the Quraan so they resorted to fabricating Ahaadeeth, which allege that Rasulullaah s informed only Hadhrat Ali r regarding the incumbency of Imaamat and no one else, and that too to be kept as a secret. They have mentioned the names of two great personalities to corroborate their beliefs, i.e. Imaam Baaqir l and Imaam Ja'far Saadiq l. If these two illustrious personalities had to come to know of what had been ascribed to them, they would have turned red with rage. They present the following 'narration' of Imaam Baaqir l as proof for their beliefs, "Allaah Ta'ala confided in Hadhrat Jibraeel e about the aspect of 'Wilaayat

[1] The actual text as it appears in 'Nahjul Balaaghah' volume two page 97, is as follows,

فقد قال الله تعالى لقوم احب ارشادهم يايها الذين امنوا اطيعوا الله واطيعوا الرسول واولى الامر منكم فان تنازعتم في شيء فردوه إلى الله والرسول ، فالرد إلى الله الاخذ بمحكم كتاب والرد إلى الرسول الاخذ بسنة الجامعة غير المتفرقة .

"Allaah Ta'ala has said to those people who He intended to be guided, " O you who have Imaan! Obey Allaah, obey the Rasul s and those in command among you *(your leaders and authorities in all fields, such as the Imams of jurisprudence in Fiqh)*. If you dispute regarding any matter, then refer it to Allaah *(find the solution in the Quraan)* and the Rasul s *(to find the solution in the Sunnat)*." "Refer to Allaah" means to derive a solution from the Quraan and "Refer to the Rasul" means to act upon the undisputed Sunnat of Rasulullaah sand not the Sunnat which is disputed."

The meaning of the Sunnat which is disputed has been explained in the sub-notes of 'Nahjul Balaaghah' to be that in which there is a difference of opinion regarding it being the Sunnat of Rasulullaah s. The benefit of this saying of Hadhrat Ali ris that it explains the meaning of 'Ahlus-Sunnah wal Jamaat', that they are those people who adhere to the complete Sunnat of Rasulullaah s.

Ilaahi' (Imaamat), Hadhrat Jibraeel e confided in Rasulullaah s, Rasulullaah s confided in Hadhrat Ali r and Hadhrat Ali r confided in whoever he wished. Now you Shias should inform all about it." They have no weightier proof than this narration of Imaam Baaqir l, how we wish Imaam Baaqir l had knowledge of what has been ascribed to him.

We learn from this that the aspect of Imaamat is a hidden secret, such that none of the other angels besides Hadhrat Jibraeel e have knowledge of it, none of the Ambiyaa have knowledge of it but Rasulullaah s, None of the Sahabah have knowledge of it but Hadhrat Ali r and it is not proven that Hadhrat Ali r informed or taught this to anyone. Ponder for yourself! Is this a minor issue? If the Imaan of every single believer is dependent on bringing faith in it then what is the reason for keeping a secret? The Aqeedah, revealed by Allaah Ta'ala is not specific for a particular individual but for every single human being. Then to keep it a secret would be completely wrong and absolutely incorrect. No sane person will be ready to believe this. To ascertain anything one has to delve into the Quraan, if the Quraan opposes it then one should never accept it. Adopting a particular Madhab is based upon one's intellect, if one does not use his intellect then how will one be able to distinguish which is the truth and which is false.

According to the research of Allaamah Gujarati, the author of 'Majm'a Bihaarul Anwaar', one hundred and twenty-four thousand Sahabah were present when Rasulullaah s passed away, from which seventy-thousand have reported various Ahaadeeth but not one of them have reported the vital belief of Imaamat.

Another belief of the Imaamiyah sect is that Khilaafat is the right of the Imaam, who is innocent, sinless, and compulsory to

obey, just as the Rasul. He is chosen by Allaah to be the Imaam and only he can be the Khalifah. However the Sahabah pledged their allegiance to Hadhrat Abu Bakr r and thereafter to Hadhrat Umar r and Hadhrat Uthmaan r. It should be noted that on every occasion Hadhrat Ali r also pledged his allegiance. From the first three Khulafaa none were sinless and compulsory to obey, thus according to the Aqeedah of the Imaamiyah they were not entitled to Khilaafat. If there was anyone amongst them who was entitled to Khilaafat it was Hadhrat Ali r.

It is very astonishing indeed that no one mentioned this aspect nor did anyone hesitate or desist from taking the pledge of allegiance at the hands of these three Khulafaa as a result of it. According to Imaam Baaqir l, at the least Hadhrat Ali r had knowledge of it, so he should make the truth known. No one else refused or opposed them, so it proves that even in the beginning and till the end of the Khilaafat of Hadhrat Uthmaan r Hadhrat Ali r informed no one nor taught anyone the belief of Imaamat. Thus we will have to conclude that no one had knowledge of this and the reason why they had no knowledge of it was that it did not exist. Later the need arose to fabricate such lies and it was fabricated.

Ibn Sabaa had a great mind for such devilish schemes. Later you will learn why he fabricated the belief of Imaamat. His students and disciples fabricated various narrations in the names of the Imaams and some narrations were fabricated under the name of Rasulullaah s and have been combined with other narrations in such a manner that many Sunnis have been misled by them and have accepted them as Sahee (Authentic).

During the Khilaafat of Ma'moon Rasheed one person claimed to be a Nabi and as a result the Khalifah ordered him to be

killed. As he was about to be killed he said, “You may kill me but the thousands of Ahaadeeth that I have fabricated will remain."

It is absolutely impossible that such an important aspect of Deen, which is compulsory to believe and upon one’s Imaan is based, could not have been known by any one of the many Sahabah. In order to solve this problem, the advocates of Imaamat have invented the tale of the hidden secret[1], and think that by terming it a hidden secret all problems have been resolved. The problem continues to remain and instead it has escalated by adopting such an approach. Whoever studies religion in detail will never be convinced by such deception.

Another point worth pondering over is that whatever Allaah Ta’ala desires will always come to pass, “And Allaah is capable of fulfilling what he desires”. If Allaah Ta'ala wanted to keep the issue of Imaamat a secret, how did it come out into the open? How did something happen contrary to the desire of Allaah? No true Muslim, who believes that Allaah Ta’ala is the All-Powerful, will ever be able to understand this. The truth of the matter is that no matter how true a lie might appear to be, eventually the truth will prevail. No matter how well the lies and deceit are hidden, a portion of it always visible. Even if is nothing visible, Allaah’s system is such that over time it will be revealed, and the lies uncovered.

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[1]The aspect of Imaamat being a hidden secret has already been discussed in the narration of Imaam Baaqir (A.R) in the previous page. The actual words of that narration are as follows in ‘Usool Kaafi’ page 487, printed in Lakhnow,

قال أبو جعفر عليه السلام ولاية الله اسرها إلى جبريل واسرها جبريل إلى محمد صلى الله عليه وسلم واسرها محمد إلى علي عليه السلام واسرها علي إلى من مثله وأنتم تذهبون .

"Indeed falsehood was bound to disappear." (Surah Bani Israa'eel: 81)

This is the reason why the issue of Imaamat cannot be found anywhere in the Quraan or Hadeeth of Rasulullaah s. As far as the narrations of the Aimah are concerned, these are all fabrications of the deviant sects from Kufah. In reality this is the creation of the imagination of Abdullaah bin Sabaa.

THE CHARACTER OF IBN SABAA

After one reads the narration of Imaam Ja'far Saadiq there remains no doubt that Ibn Sabaa was not a Muslim but a Kaafir because of him calling himself a Nabi and Hadhrat Ali r Allaah. Whoever claims to be a Nabi after Rasulullaah s will be called a liar just as Musailamah Kathaab. Whoever claims that any person is Allaah is also clear Kaafir. Abdullaah bin Sabaa knew full well that the beliefs he was propagating were lies and that neither was Hadhrat Ali r Allaah nor was he a Nabi. His proclamation of having divine inspiration was also a lie. He spoke outright lies against Allaah Ta'ala. Who can be more astray and lost then him? He wished to lead Hadhrat Ali r astray through his proclamations of Divine inspiration. He could lead others astray but do you think that he could have led Hadhrat Ali r astray? He could only fool those with weak Imaan and he did. How foolish can person be? He is informing his Rabb that he has received Divine inspiration.

It is for this reason that Imaam Ja'far Saadiq has said, not based upon his own personal opinion, but based upon the evidence present that, he intentionally invented these tales regarding Hadhrat Ali r. This is why there is no doubt with regards to his deception. He was a liar and a con artist. He

spoke such fallacious lies in before such a Noble personality and persisted on it, utterly refusing to repent.

In reality, Abdullaah bin Sabaa had no love for the Ahle-Beit nor for Hadhrat Ali r. To even use the word love with his name is a sin. If he possessed even an inkling of sincerity then Imaam Ja'far Saadiq would never have invoked Allaah's curse upon him. Allaah's curse is reserved only for the liars and disbelievers. Did he truly believe Hadhrat Ali r to be more pious, Allaah fearing, sympathetic to the servants of Allaah, intelligent and more knowledgeable with regards to Allaah Ta'ala than himself? If he did then why did he disobey Hadhrat Ali r? Did he have no faith in Hadhrat Ali r and his decision-making? If he did, then why did he not listen to him? There is a definite reason for his disobedience. He was most certainly not insane nor can it be said that his intense love and devotion to this Aqeedah drove him to such blindness because when was it ever an Aqeedah. If it had been an Aqeedah then Imaam Ja'far would never have said that he intentionally invented these tales regarding Hadhrat Ali r. Thus we will have to believe that he possessed some ulterior motive for his actions, which he was willing to make great sacrifices for. He was willing to be called liar by the world, a Mushrik, Kaafir, to be rejected by Hadhrat Ali r and cursed by Allaah. It is apparent that his motives could not have been religious and could only have been material and devilish in nature. His motive was the destruction and eradication of Islaam, which he intended to achieve by creating disunity and sowing discord amongst the Muslims. He was a Jew, a Munaafiq, an enemy of Islaam, an enemy of Hadhrat Ali and an enemy of Allaah. He cared for no one in trying to accomplish his objectives, not even Allaah. Hatred has its limits also. The effects of ill manners can be extreme. The hatred, which the Shias bear in their hearts, is a discussion on its own.

The purpose of his propaganda of love for the Ahle-Beit and love for Ali r was also for the same purpose, cause in reality who did he truly love. The intention of any person is ascertained by his word and action. If he truly loved Hadhrat Ali r then he should have repented a thousand times the minute Hadhrat Ali r gestured towards it. He would have felt ashamed of his actions and would have forever abstained from such behaviour. However, instead he refused to repent and remained adamant in his refusal. Does his refusal to repent mean that he was on the truth? Iblees also refused to prostrate before Hadhrat Aadam e and remained adamant that he would not repent. Will one now say that his refusal to repent means he was on the truth? The ultimate result of Iblees was that he was cursed and cast out of the mercy of Allaah and his mischief continues to this day.

Ibn Sabaa also spread much mischief and misled a great many of the servants of Allaah, the effects of which remain to this day.

It is uncertain whether Hadhrat Ali r had Abdullaah bin Sabaa burnt alive. It is reported in some narrations that he escaped and lived for many years after this, in Madaain and Aadharbaijaan, where he continued to propagate his new religion and remain engaged in the destruction of Islaam.

Only Allaah Ta'ala knows how many other people, besides those seventy people who were burnt alive, he had fooled and led to believe that Hadhrat Ali r was Allaah.

Those who professed this false belief openly were burnt alive but there were many who did not profess it openly out of their fear of death. The propagation of this belief continued and was

later passed down from generation to generation, and it is uncertain till when it will continue.

THE ACTUAL PURPOSE OF IBN SABAA

The actual purpose of Ibn Sabaa was only one, and that was the complete and utter destruction of Islaam. To achieve this, he waited for the appropriate time and place, and adopted the necessary plans which his mind could come up with. In applying his plans so he made it impossible to distinguish between what policies were praiseworthy and which were not, as it was possible that he might get lazyat some time or the other, (so his legacy would continue). He slowly won over the hearts of the people and then filled it with deviant beliefs.

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THE MALICIOUS ACTIVITIES OF IBN SABAA

IBN SABAA'S FIRST ASSAULT WAS ON TAUHEED

Tauheed is the essences of Islaam and this was the first aspect that Ibn Sabaa attacked. In order to deviate people from this he would have to make a great sacrifice. He first began praising Hadhrat Ali r, by enumerating those virtues which Rasulullaah s had mentioned regarding Hadhrat Ali r and which no Muslim will deny, after which he began adding his own fabricated narrations praising Hadhrat Ali r. Later he began propagating that Hadhrat Ali r is the highest ranking of all the Sahabah and slowly he managed to convince a few people that Hadhrat Ali r is higher in rank than all the Ambiyaa. However this was not his ultimate objective. His ultimate objective was to lead Muslims away from the fundamental Islaamic belief of Tauheed. In order to achieve this he would need to invent a great lie, and Ibn Sabaa had no shortage of such lies in his bag of tricks.

He began mentioning the extraordinary feats accomplished by Hadhrat Ali r. extraordinary feats (Karaamaat) of this nature generally have a great influence over the hearts and minds of man. Man is quickly mesmerized by such strange incidents. Overtime he managed to convince a group of people that these feats were beyond the capabilities of a man and once people had accepted this concept, the road was clear for him to make his next move. He confided in a few people that Hadhrat Ali r is not a man but Allaah, and that he had been informed of this through Divine inspiration. As a result of this a group of people

accepted Hadhrat Ali r as Allaah. From this group were the people of Zath, who were burnt alive by the order of Hadhrat Ali r. This Aqeedah continued to spread and it is not surprising that thousands of people were misled by this belief of Shirk. He had already read about the condition of people that regardless of the belief, you will always find people ready to accept it. The Christians too were misled in this manner. Today as well the followers of Ibn Sabaa continue to believe in the divinity of Hadhrat Ali r, and have not wavered in their belief in the least. An educated Shia will call himself atheist but do not be misled by his statements, deep down he will always remain a Christian, whether you look further into his beliefs or even if an atheists does, he will always remain a Christian because his education began as such.

If one has to enquire about the joy of Ibn Sabaa then he must of been ecstatic when he heard that seventy of his disciples had been burnt alive but they still remain steadfast on their false beliefs. Even though Hadhrat Ali r had issued the order for them to be burnt, he must have been grieved that so soon after Rasulullaah s had left this world, people had resorted to Shirk and remained steadfast on it. However this very news, which would have saddened Hadhrat Ali r, caused great joy to Ibn Sabaa.

Abdullaah bin Sabaa is the first person to call Hadhrat Ali r Allaah. He set the standard and from time to time many knowledgeable scholars of repute have also called Hadhrat Ali r Allaah and such educated people. They were called extremists and this mischief spread to such an extent that besides Hadhrat Ali r, other Imaams too were believed to be Allaah. After believing that Hadhrat Ali r was Allaah, they drew their philosophical conclusions that just Allaah is forever and eternal so too is Hadhrat Ali r eternal and still alive.

According to one sect of the Shias Hadhrat Ali r was not buried but he ascended to the Heavens and he will return in the last era, where he will wage war on his enemies. Those who believe them to be Allaah hold this same belief for the various Imaams.

WHO IS RESPONSIBLE FOR THE BELIEF IN THE DIVINITY OF HADHRAT ALI r?

Abdullaah bin Sabaa alone is responsible for the belief in the Divinity of Hadhrat Ali r. Is this not a false belief? Has it not misled thousands? Did his supporters and Jewish confidants not congratulate him on his success? Has Ibn Sabaa not pierced the very heart of Tauheed, which was the pride of all Muslims? Ibn Sabaa was extremely successful in attaining his objective. His success is not to be taken lightly. He has turned hundreds of thousands of Muslims into the living dead by robbing them of their Tauheed and replacing it with Shirk, which is extremely difficult to remove from the heart one's it has entered it. This is the best weapon which Shaytaan uses to lead people astray and after it is flung, he sits back with ease as he knows that Allaah Ta'ala will never forgive those who ascribe partners to Him.

THE DIVINITY OF HADHRAT ALI r AND THE AIMAH

The effects of the teaching of Ibn Sabaa contuse to this very day and Hadhrat Ali r and the various Imaams are still regarded

as the divine. The Shias undoubtedly believe this but many Sunnis believe this as well. This Shirk has entered their hearts just as the golden calf had entered into the hearts of the Jews. For the amusement of the foolish and superstitious, tales are invented, which people regards as the truth and make a part of their Imaan. For instance the fabricated tale that, on the night of Meraaj Rasulullaah s saw a lion sitting at one place and Rasulullaah s placed his ring in its mouth. When Rasulullaah s reached the Sidratul-Muntahaa, he saw the same lion eating rice, with one hand in the hand of Allaah and in the other hand was the very same ring which Rasulullaah s had placed in its mouth. After Meraaj, the following morning when Rasulullaah s met Hadhrat Ali r, he saw that he was wearing the very same ring. This is the reality regarding their belief in Hadhrat Ali r. As a result of this story, Hadhrat Ali r has been called the 'Lion of Allaah' and the 'Hand of Allaah', and many of the educated Shias scholars believe this as well.

One unique thing of the Shia religion is that they deem it a sin to use your intellect in such matters.

They believe Hadhrat Ali r to be the fulfiller of needs but also, Allaah forbid, the Sovereign Protector and Omnipresent. Tales have been fabricated that even before he was born, Hadhrat Ali rsaved Hadhrat Nuh e and other Ambiyaa in their times of difficulty. May Allaah save us from such deviation! They have complete Imaan and conviction of these stories, even if it be in direct contradiction to the Noble Quraan. As Allaah Ta'ala has said in the Noble Quraan that Allaah was the One who saved Hadhrat Nuh e, Hadhrat Lut e, Hadhrat Yunus e, etc. (Surah Ambiyaa)

The help of Hadhrat Ali r is sought in various matters. If a child happens to fall then those present spontaneously say "Oh

Ali!", what is in the heart is spoken by the tongue. Allaah is not remembered in such instances. When they enter into a fight they do so saying "Oh Ali!', seeking aid from Hadhrat Ali r and not from Allaah Ta'ala, whereas Allaah Ta'ala has said to the Muslims,

وَمَا لَكُمْ مِنْ دُونِ اللهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

"You have no Protecting Friend, no any helper besides Allaah."
(Surah Shura: 31)

However they have forgotten Allaah Ta'ala. Two Rabbs cannot reside in one heart. At times they even call out "Yah Ali Madad" (Oh Ali help!) instead of "Allaahu Akbar". This is the actions and beliefs of those who prostrate before Allaah five or six times a day daily, saying, "You alone do we worship, and You alone do we ask for help."

زُباں پہ آیتِ ایاک نستعیں بھی رہی
صنم کے پاؤں پہ لیکن میری جبیں بھی رہی

Their tongues continue to say "You alone do we ask for help"

While their foreheads remain in prostration before their idols

Distressing indeed is their state of affairs! They do not do what they say. This is the reality which is impossible to deny. There is a poem which is often recited by many Sunnis, but is the Aqeedah of the Shias,

علی کا نام بھی نامِ خدا کیا راحتِ جاں ہے
عصائے پیر ہے ، تیغِ جواں ہے ، حرزِ طفلاں ہے

How comforting it is to know that Ali is also one of the names of Allaah.

He is the staff of the guide. The sword of the youth. The protector of children.

Has Allaah Ta'ala ever instructed one to call upon Hadhrat Ali r in place of Allaah, in times of difficulty and hardship. The Quraan has explicitly stated in clear words,

وَلَا تَدْعُ مِنْ دُوْنِ اللهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ

"Do not call upon *(do not worship)* any being who cannot benefit nor harm you." (Surah Yunus: 106)

Did Rasulullaah s ever order anyone to call on Hadhrat Ali r instead of Allah? Hadhrat Ali r himself instructed them not to call unto him but to call unto Allaah? They have taken Hadhrat Ali r to be Allaah and if they had not taken him then they would have taken someone else.

The Shias believe that the light that Hadhrat Moosa e saw on Mount Toor was the Nur (spiritual light) of Hadhrat Ali r and when Rasulullaah s reached the Arsh of Allaah then Hadhrat Ali r was the veil between Rasulullaah sand Allaah. In essence they believe that wherever the word Rabb appears in the Quraan it refers to Hadhrat Ali r yet they claim to be believers. One Shia boasted that his Shirk in the Wilaayat of Ali r is equal to Imaan.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللهِ إِلَّا وَهُمْ مُشْرِكُوْنَ

"Most of them (the Kuffaar) believe in Allaah (admit that he is their creator) in such manner that they still ascribe partners to Him. (despite believing in Allaah, they still worship idols and

other gods, regarding these to be sharing control of the universe with Allaah). (Surah Yusuf: 106)

When any person departs on a journey then his friends and relatives will carry an exquisite banner with the words "Imaamu Dhaminun". A student of the Hanafi school of thought was going to England for higher education and his friends and relatives gathered at the station, carrying the banner "Imaamu Dhaminun". Not long ago a highly respected educated Sunni was leaving for Hajj and accompanying him was a large group of people all carrying placards with the words "Imaamu Dhaminun". These were his Sunni relatives and wives carrying the banners. In this regard many Sunni and Shias are similar in their beliefs. In their customs of engagements, etc the banner "Imaamu Dhaminun' is placed near the groom. Imaamu Dhaminun means we had you over to the Imaam, who will protect you. It has no link to Allaah Ta'ala at all.

He, Allaah Ta'ala forbid, has had no part in it at all. This Shirk is spreading and entering every home, becoming a part of one's belief. People do not even perceive it to be wrong, thus making its removal even more difficult.

PROPAGANDA

It seems that Abdullaah bin Sabaa was the one who perfected propaganda. It has proven to be an extremely useful agent. The disciples of Ibn Sabaa also proved to be experts in using propaganda to their advantage. It has been used throughout the centuries by several of their leaders to overthrow governments. In calling upon the Tar-tars, Thousands of Muslims were massacred, the blood of which flowed above the ankles in the streets of Baghdad.

Let us examine a simple example. Two beggars might have come and recited the poem "Azeez wa Haq Ta'ala Kibriyaa Hai" at your door. This is said to refer to a Mu'jizah (miracle) of the family of Rasulullaah s. It describes the miracle of Imaam Hasan r and Imaam Hussein r. It is a baseless and a fabricated tale but their probably isn't a city or town where such false tales are not read. Mu'jizaat (miracles) are only made apparent at the hands of the Ambiyaa but the Shias believe that the Imaams all the miracles of the previous Ambiyaa. Through their worldwide propaganda, their false beliefs are made known and the religion of the Shias is propagated.

Many Sunnis without realising light fireworks in celebration on the night of Shab-Baraat. This is an age-old custom of the Shias, as they believe that this was the night that their “Twelfth Imaam” was born.

The tenth of Muharram is another one of the great propagandas of the Shias. Mourning on this day has become a common practice. Every year some skirmish must ensue with the Hindus on this day. People are injured and some even killed but whose? The Sunnis! The Shia religion is being propagated but the Sunnis are imprisoned. Still the enthusiasms of the mourners are not curbed. In fact the Sunnis have begun mourning on this day more than the Shias. The majority of Sunnis Ulama, except a few whom Allaah has kept steadfast, speak very little about the Bid'at (innovation) of mourning on this day, as they fear for their position and recognition in society yet they still claim that Allaah Ta'ala has revealed with regards to them,

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

"There should be a group from you *(the Ulama and those adequately trained for this purpose)* who invite towards *(all that is)* good, command *(others to do)* what is right. *(as accepted by all)*." (Surah Aal-Imraan: 104)

But after this more follows,

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"and forbid (others from) evil. (as perceived by all) These (people who do this) are indeed the successful ones (those who have reached their goal).

Brothers! Along with inviting towards good, forbidding evil is also necessary. Yes, one must use wisdom and tact but remaining silent is incorrect.

May Allaah Ta'ala reward Hadhrat Moulana Muhammed Ilyaas Sahib l abundantly, who turned the attention of the servants of Allaah towards the compulsory responsibility of calling to good and forbidding evil in the correct manner.

Hadhrat Moulana l mentioned a unique form of forbidding evil and that is to place the masses in a correct environment for a short period of time. In this manner they will not have access to the causes of evil and as a result it will not arise.

Nevertheless, forbidding evil is compulsory in all instances.

In the Deen of Islaam some things are root issues (primary) and others its branch (secondary). Aqeedah (beliefs) are the primary and the A'amaal (acts of worship) are secondary. If the root is dead then the branches too will die and if the root is

healthy then the entire plant will be healthy and then if the branches die it will not affect the root in any way. If the Aqeedah is corrupt then regardless of how excellent the A'amaal may be it is futile in the salvation of the soul and if the Aqeedah is correct but he A'amaal wrong then one can still hope for salvation.

IBN SABAA'S SECOND ASSAULT WAS ON NABUWWAT

Tauheed and Nabuwwat are the fundamental aspects of Islaam and this why Ibn Sabaa first attacked Tauheed. His success in this avenue only encouraged him to advance his objectives. The courage of his agents also spurred him on further. He discovered that the minds of people were ready to accept such beliefs. When people were ready to accept that one of the helpless creations of Allaah is Allaah himself then one could easily hope that they would believe anything. This is why he attacked the belief of Nabuwwat next and strained himself in this regard. After much deliberation he formulated the belief of Imaamat to tear down the Muslim belief of Nabuwwat.

If one has to text of 'Rijaal Kishie', the reference of which has already been passed, one will discover that Ibn Sabaa is the first person to claim that belief in the Imaamat of Hadhrat Ali r is compulsory. When one searches for the origins of the belief of Imaamat it stops at Ibn Sabaa. There is no evidence that proves that there was anyone else even born at that time who claimed that belief in Imaamat is compulsory. After you examine the beliefs, actions, and behaviour of his disciples then you will agree with me in saying that he was more successful in his second assault on Nabuwwat than he was in the first. The Shias have a relationship with Rasulullaah s similar to that of two people who meet after a very long time and think that they might have seen each other before. The

reality is that there remained no necessity for them to maintain a link to Rasulullaah s while they have the belief in their Imaams.

The practical results of this has been that they have been greatly distanced from Rasulullaah s such that they rush to pay respect to the shrines in Karbala, Najaf and Mashad Muqaddas, etc and even regard it as a replacement for Hajj but pay no heed to Madinah Munawwarah and Masjidun Nabawi. When there no remains no link to the teachings and life of Rasulullaah s then how can there be any love for him.

Ibn Sabaa was well acquainted with the mental aptitude of man. He knew the weaknesses of the people and understood what would appeal to which person. He knew where to begin and with which group to start laying the seeds for his new belief and like this he would traverse the various stages required to get to his ultimate objective.

People are not easily convinced to leave abandon their old beliefs and accept something new. If you want to take something away from someone then you have to give him something else and at the same time convince him that what you are giving him is better then what he had. This why Ibn Sabaa had to employ a lot of tack and cunning in order to make people accept his new Aqeedah.

Ibn Sabaa had gained much repute amongst the people, with some even praising his knowledge and piety. This is why it was easier for him than it would have been for any other stranger. Still fearing that he would fall while travelling this treacherous path, he continued to crawl and keep to the ground. He had to present the belief of Imaamat in an entirely different manner. If he had to present the belief in its entirety all at once then it was highly possible that they would be outraged and

would ponder before accepting it or even reject it outright, which would defeat his entire plan.

This is why he first spread the belief that every Nabi had an advisor, who shared in the secrets of Nabuwwat. Hadhrat Moosa's e advisor was Hadhrat Yusha Bin Noon and in a similar manner the Advisor of Rasulullaah s was Hadhrat Ali r. Thereafter he spread the belief that after the Nabi there is a need for an Imaam who will be the substitute of the Nabi and after Rasulullaah s, Hadhrat Ali r is the Imaam. After this belief caught on, he took it a step further and explained that the position of the advisor is the same as that of Nabi, such that Wahy (revelation) is sent to him and that he also possesses all the miracles of the previous Ambiyaa. The Imaam is Ma'soom (sinless just like a Nabi and it is compulsory on all Muslims to obey him. The Imaam is a pillar of Deen, and just as it is compulsory to bring Imaan in Nabuwwat so too it is compulsory to bring faith in Imaamat. Whoever does not believe in Imaamat is not a Muslim. Hadhrat Ali r status is the same as that of Rasulullaah s. Those who object to the decisions of Hadhrat Ali r are like those who object upon the decisions of Allaah and His Rasul. Allaah Ta'ala selects the Imaam just as he selects the Ambiyaa. He was still not satisfied with all of this so he added that it is incumbent upon Allaah Ta'ala that he not let the world exist without an Imaam until Qiyaamah. This Later became the foundation for the belief that the twelfth Imaam ('Imaam Ghaaib') was born and is taking refuge in a cave for the past thirteen hundred years. (Regardless how weak or baseless this belief might be it continues to remain the fundamental belief of this religion.)

The number of Imaams cannot exceed twelve as Allaah Ta'ala has appropriated this number. However the eleventh Imaam, Imaam Hasan Askari l, passed away issueless. Now what will you do? To solve this problem they claim that he was not

issueless and that he had a son, who went missing. The story of his birth is also illogical just as the story of him going missing is. To them believing in his existence is necessary, whether he is able to guide anyone or not or even if his existence and no-existence is the same. The Imaam just as a Nabi is the most exalted from amongst his people. Until this point the aspect of Imaamat was kept the same as that of Nabuwwat. However Ibn Sabaa was not satisfied with this only, as his objective was still incomplete. It should be borne in mind that Ibn Sabaa himself did not have Imaan in Nabuwwat nor Imaamat. You have already read that he intentionally invented the lie of receiving Divine inspiration, claiming Hadhrat Ali r was Allaah and despite the finality of Nabuwwat, falsely claimed to be Nabi. He possessed no fear of Allaah or respect for Rasulullaah s. Some people go insane and then claim to be a god or even a Nabi but Ibn Sabaa was not insane. Whatever he did or said he did intentionally for a specific purpose. Islaam had disgraced him and his people, which resulted in him becoming an enemy of Islaam, who sought revenge against the Deen that had disgraced him. He intended to inflict severe damage against the Deen of Islaam. In the end he was unable to harm Islaam in the least but did lead many people astray.

According to him Allaah, the Rasul and the Imaam were all one. He used the issue of Imaamat to lead people away from the Straight Path and to separate them from the main Jamaat of the Muslims. In this manner they will be divided and weakened. There pure code of beliefs will become polluted. This would be success to him and only this would console his heart.

He desired that the aspect of Imaamat become so elevated and important that the entire issue of Nabuwwat will eclipsed. People will begin to regard Nabuwwat as trivial and useless, and thereafter have no regard for it. He taught his disciples that

the Imaam has the knowledge of the past, present and future. You know full well that even a Nabi does not have knowledge of the past and future. Only Allaah Ta'ala is the knower of the Unseen. The Nabi is only aware of those events which Allaah Ta'ala informs him off.

He taught his disciple that amongst the authorities that the Imaam possesses is that he is able to declare something that is Haraam as Halaal and vice versa. This is a very wide authority. It is the Aqeedah of the Muslims that after the demise of Rasulullaah s no person has the authority to declare as Halaal that which Allaah and His Rasul declared to be Haraam or to declare as Haraam that which Allaah and His Rasul declared as Halaal. Whatever Rasulullaah s has declared as Halaal or Haraam will always remain as such, in the same manner as that which Allaah Ta'ala has declared as Halaal or Haraam. However no Imaam has the right or authority to declare anything as Halaal or Haraam of his own accord.

If this was the case then there would remain no need for the Quraan or Sunnat and the blessed Ahaadeeth of Rasulullaah s would have no meaning.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا ۖ لَا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

"They take their Rabbis and their monks as gods besides Allaah *(by accepting what they declare as Halaal and Haraam)*, and Maseeh, the son of Maryam as well. However, they were commanded *(in the Torah and the Injeel)* to worship only Allaah the one Ilaah *(Allaah)*. There is no Ilaah but Him. He is Pure from all that they ascribe as partners to Him."
(Surah Taubah: 31)

Because this contradicts Tauheed and closely resembles Shirk, Allaah Ta'ala did not accept people revering their Ulama and Mashaikh to such an extent that all their actions and sayings are equated to the decree of Allaah. However the Shia sect have abandoned Allaah and preferred their Imaams in His place. Hadhrat Adie bin Haatim r when hearing this verse said to Rasulullaah s that the Jews and Christians did not worship their Rabbis and Monks. Rasulullaah s replied, "Yes they did not worship them but whatever their Rabbis declared as Haraam they readily accepted and whatever their Rabbis declared as Halaal they readily accepted, whereas no one has the authority to declare things as Halaal and Haraam except Allaah." A Nabi will declare what is Halaal and Haraam according to the decree of Allaah. He is sinless and besides the Ambiyaa no other is sinless.

The Jews and Christians declared their Rabbis to be sinless and thus made them their gods, abandoning Allaah and his Rasul. They flung the decrees of Allah and His Rasul behind their backs and followed the sayings of their Rabbis and monks.

Ibn Sabaa was a Jew, his heart was also Jewish and his purpose was the same that is to set the Muslims on such a path where they will have no practical link with the Quraan and Hadeeth. If they was some link then it will merely for names sake, and will eventually bear no weight when pitted against the opinion of the Imaam. If one studies the conditions of the disciples of Ibn Sabaa, he will discover that this is exactly what has transpired. If one ponders over the harms of granting everybody the authority to declare Halaal and Haraam then he will discover how far-reaching its harms actually are. Anybody will be able to create whatever law he desires whenever he wishes. The beliefs of the Shias contradict the order of Allaah and His Rasul, whereas any belief, which Rasulullaah s did not

endorse, is baseless and disregarded. No action that is contrary to the Sunnat of Rasulullaah s can be accepted. No person can gain the pleasure of Allaah Ta'ala until he outwardly and inwardly follows Rasulullaah s. However The Shias have abandoned Allaah Ta'ala, Rasulullaah s, the Noble Quraan, the Ahaadeeth of Rasulullaah s and in its place they have accepted Ibn Sabaa as their true guide. They accepted his teachings and practiced upon it. They accepted the Imaam as sinless and without verifying accepted everything that was ascribed to their Imaams whereas the Imaam never said it in the first place.

Another belief of the Shias is that the Imaam has the ability to revive the dead. We would like to know what the proof of this is. It is not mentioned anywhere in the Quraan and Hadeeth so where has this been derived from? My brothers! They have even snatched away the authority of Allah Ta'ala. The list of authorities and qualities that they believe the Imaam to possess is lengthy indeed and unnecessary to mention. I will mention one more and thereafter conclude this discussion. They believe that the Imaam has the choice of his own life and death. Look at the level to which they have elevated their Imaams! Now you can decide for yourself if there remains any need for Nabuwwat when one believes in Imaamat.

Ibn Sabaa made two assaults and was successful in both. He completely removed the beliefs of Tauheed and Nabuwwat from the hearts of his disciples. His efforts continue to be successful to his very day. One should not forget that in trying to establish the belief of Imaamat such laws and narrations were fabricated and ascribed to the Imaams, which they never said nor ever had knowledge of.

Islaam is the most level headed of all the world's religions. The beliefs that Islaam has regarding Allaah, the Ambiyaa, and

pious servants of Allaah are most fair and level headed. Islaam does not contain the extremism which the Christians have towards their Ambiyaa and pious servants, whereby they have elevated them to the status of Allaah, even though Allaah ordered them to worship one Allaah and that there is none worthy of Ibaadat but him. Islaam does not also contain the extremism of the Jews, who belittled and disrespected their Ambiyaa. The Jews would falsely accuse the Ambiyaa and those who urged them to remain just of being liars and committing witchcraft, becoming their ardent enemies. If any Nabi came to them with any law which they did not like or found to be difficult they would reject him or even kill him.

Muslims bring Imaan in all of Allaah Ta'ala's Ambiyaa and praise them. They follow the Noble Quraan and as a result they neither worship them nor make them their Rabb.

The Shias have adopted the path of extremism and have elevated Hadhrat Ali r and a few of their Aimah to such an extent that they regard them as equal to Allah. They call to them in their times of difficulty and need, and regard them as the fulfillers of their desires.

They seek aid from them, they supplicate to them and as a result have abandoned Allaah and taken their Aimah as objects of worship.

THE ADVICE OF HADHRAT ALI r

My friends! If you truly love Hadhrat Ali r, then are you not aware that love without obedience is false. What is worst of all is that your Ulama have not made related to you the important advices of Hadhrat Ali r. It is confusing why they have not done so. The book 'Nahjul Balaaghah' is a distinguished and recognised book according to the Shias. It contains the sayings

of Hadhrat Ali r. I wish to relate to all Shias an important advice of Hadhrat Ali r, which is reported in this book.

The translation is as follows, "Very soon two groups will be destroyed because of their feelings towards me. One will be those whose intense love for me will lead them off the path of truth; and the other will be those whose intense hatred towards me will lead them off the path of truth. The best opinion regarding me is the middle path. Therefore you should adhere to it and not separate yourselves from the main Jamaat because whoever separates himself from people becomes prey for Shaytaan, just as a sheep that strays from the flock becomes a meal for the wolf. Whoever invites you towards this (deviating from the main Jamaat) you should kill him, even if it be myself." With what potent words has Hadhrat Ali r emphasised this important point. No Aalim or Mujtahid can deny the authenticity of this narration of Hadhrat Ali r. You can research it for yourself and thereafter you should ponder over the reality of the Shia religion.

My brothers! If you truly and deeply love Hadhrat Ali rthen why do you not act in accordance with his advice? Why have you separated yourselves from the main Jamaat of the Muslims? You are guilty of dividing the Muslims and in creating your own sect you have disobeyed the command of Allaah Ta'ala as well. In addition Hadhrat Ali r has ordered you to adopt the middle path, which is a fundamental principle of Islaam, but you have chosen extremism and not only believe him to be the fulfiller of needs and great protector but have made him into a god as well. The result of your actions is that the prediction of Hadhrat Ali r has come to pass and you have become the first group which he has described. Ibn Sabaa attempted to lead you astray and you were. You obeyed him and became his disciples, instead of Hadhrat Ali r. The crux of

the entire problem is that people continue to follow the religion of their forefathers blindly and never ponder for themselves if it is the truth or not.

You can still ponder over the advice of Hadhrat Ali r and if your love for him is true then you can still repent and act in accordance with his advice. We will now return to the history once again.

THE EFFORTS OF IBN SABAA AGAINST THE KHILAAFAT OF HADHRAT UTHMAAN r

One of the schemes that Ibn Sabaa adopted was that through his agents in Madinah he sent false correspondences, in Hadhrat Ali's name, to his followers in Basra, Kufah, and Egypt. In doing this he portrayed himself to be a trusted confidant of Hadhrat Ali r, which made him even more successful in achieving his aims. One learns that he was willing to perpetrate the most shameful acts in order to achieve his objective. One should not begin to doubt the intentions of Hadhrat Ali r as he was completely unaware of what was transpiring in his name and his noble rank is far above such devious actions.

Propaganda is like black magic. A person well versed with the politics of the west has said that invents a tale, present it as the truth, and continue repeating it. At first you will be the only one talking about it, then others will quote you and after a few days it will be accepted as an actual event. One can see for himself, how hear say is slowly accepted as reality.

For decades now, the Hindus have been teaching such books of history that assert that Aurengzeb and the other Mughal kings were oppressive and racist, merely to crate animosity towards the Muslims, whereas this is a false accusation but the

propaganda continues and it is working. Animosity towards the Muslims continues to increase.

A very amusing story is well known to people. Youngsters love to hear it and believe that every word of it is true, because of it appearing in a Faarsi book. Then again which true story has had more appeal than a fairytale. One day a man was walking, with a lamb under his arm. Three youngsters saw him with the lamb and their mouths began watering with the thought of the Kebabs they make from the lamb. However they had no way of purchasing the lamb. There is a saying that necessity is the creator of ideas. An idea came to them that each of them should stand at different places and when the man passes they should say to him in a serious voice that the lamb is a dog. When the man passed the first boy, he said, "Good day! How are you? Why are you carrying that dog under your arm?" The man gazed at him angrily and the boy immediately apologised for offending him. The man continued walking and after some timepassed the second boy who said to him, "Good day! How are you? Why are you carrying that dog under your arm?" The man ignored the boy and continued walking but began to have doubts. After a little while he passed the third boy, who said t him, "Good day! How are you? Why in the world are you carrying that dog under your arm?" This time the man was convinced that it must be a dog and through the lamb down. You might call the man foolish but you will have to admit that the lamb was perceived to be a dog because of the words of these three boys. This was the purpose and this is the very principle of propaganda.

Abdullaah bin Sabaa's propaganda was simple yet effective. The just of it was to use the complaints about the various governors as a means of creating unrest in all the provinces. The people of Kufah, Basra, and Egypt sent letters of

complaints regarding the governors to the people of Madinah. The people of Basra wrote to the people of Kufah and Egypt and the people of Egypt wrote to the people ofKufah and Basra and Kufah to the people of Basra and Egypt. The agents of Ibn Sabaa were present in all these cities and were constantly at work in this regard. This propaganda began to take effect in the minds of people.

When these letters reached the people of Madinah, they would urge Hadhrat Uthmaan r to dismiss these governors. Hadhrat Uthmaan r would investigate the matter and discover that the allegations had no basis. There was no oppression taking place anywhere in these provinces but each province was under the impression that oppression was occurring in the other provinces and Hadhrat Uthmaan r was supporting the actions of his governors, not meeting out any punishment on them nor dismissing them, thus condoning this oppression. This was the deep effect of the Ibn Sabaa's propaganda.

HADHRAT UTHMAAN r INVESTIGATED THE ALLEGATIONS

When Hadhrat Uthmaan r learnt of the allegations against his governors, he sent reliable and respected individuals to all of the provinces to investigate the reality of these allegations. They found that the allegations had no basis and nowhere in the Islaamic state were the people oppressed. However their seemed to be rising unrest in all of the provinces, with people voicing their disapproval openly, defaming Hadhrat Uthmaan r and his governors. The situation had become so grave that people had begun calling for the deposition of the Khalifah. When those who had been sent to investigate the allegations returned and informed the people of Madinah that the allegations were false, they were contented.

UNREST IN KUFAH

Maalik Ashtar and his group, who were the creation of Ibn Sabaa's mischief, created unrest in Kufah. Hadhrat Uthmaan r had summoned all his governors to Madinah after Hajj. All arrived and a meeting was had regarding how to address the rising turmoil in these provinces but no decision could be made. Saeed bin Aas, governor of Kufah, had also come and when he returned to Kufah he saw that a huge army, under the leadership of Yazeed bin Qais, had gathered against him. Yazeed said to Saeed bin Aas, "If you wish to live then go straight back to Madinah." During this confrontation Maalik Ashtar killed the slave of Saeed bin Aas and said to him, "Go and tell Uthmaan r that he must send Abu Moosa Ashari r as governor of Kufah." Saeed bin Aas informed Hadhrat Uthmaan r of what had transpired and he in turn sent Hadhrat Abu Moosa Ashari r as governor to Kufah. In addition he wrote to the people of Kufah, "We will act in accordance to your desires as far as the Shariaat permits us to. We will tolerate your insubordination and continue working on your reformation."

Hadhrat Uthmaan r was extremely kind-hearted. Nevertheless the deep insight and understanding of human temperament that Hadhrat Abu Moosa r possessed and the letter of Hadhrat Uthmaan r had a positive effect on the people of Kufah. However the party of Ibn Sabaa remained adamant on defying the Khalifah and continued to sow discord amongst the people of Kufah.

When the season of Hajj drew closer, Hadhrat Uthmaan r issued a declaration, which was as follows, "I have received reports of oppression being carried out by my governors. I have instructed them to join me in Hajj this year and whoever has

any allegation against any of the governors should place his grievance before me during Hajj and reclaim his right from either of us after it is verified."

The governors arrived as they were instructed and an announcement was made for those with grievances to come forward but not a single person came forward.

A meeting in opposition to Hadhrat Uthmaan rheld close to Madinah

Abdullaah bin Sabaa summoned all his followers from each of the provinces to a meeting close to Madinah. Hadhrat Uthmaan r informed the people in Makkah, "Fitnah (trial and tribulation) will continue to remain and very soon its door will be flung open. This is because Rasulullaah s had informed me of it but I do not desire to be accused of being the one who allowed this Fitnah to grow. Allaah Ta'ala's knows best that I have only done what is best and most beneficial for the Muslims."

After Hajj, Hadhrat Uthmaan r returned to Madinah, where he said in another gathering, "It is true that Hadhrat Abu Bakr r and Hadhrat Umar rafter becoming Khalifah did not attend to the needs of their close family and friends out of fear and precaution of abusing their position as Khalifah. However Rasulullaah s cared for his family and assisted them as well. I too have close family and friends and I assist them from time to time. If you prove that what I am doing is unlawful then I am ready to abandon what I am doing.

A few people raised a few political objections regarding Hadhrat Uthmaan's r policies, to which he provided adequate replies. A few other people raised certain discrepancies relating to Fiqh (jurisprudence) to which he once again gave

satisfactory replies. With every one satisfied the meeting was concluded and all the governors returned to their provinces.

As Hadhrat Muawiyah r was about to leave he said to Hadhrat Uthmaan r, "I fear that you will be attacked here in Madinah, therefore come with me to Syria." Hadhrat Uthmaan r replied that he is not pleased with leaving the closeness to Rasulullaah s. Hadhrat Muawiyah r then asked for permission to send an army from Syria to remain in Madinah, for the protection of the Khalifah. Hadhrat Uthmaan r did not consent to this as well saying that he did not wish to inconvenience the neighbours of Rasulullaah s (i.e. the people of Madinah). Hadhrat Muawiyah r then said, "You will most certainly be harmed then." to which Hadhrat Uthmaan r replied, "Allaah is sufficient for me and he is the best of Helpers."

The agents of Abdullaah bin Sabaa had created great resentment to the Khilaafat of Hadhrat Uthmaan r throughout the lands of Islaam, such that many Arabs too were caught in this web. Some senior people too were swept away in the torrents of this mischief. These seniors were human after all and Ibn Sabaa instigated them and they were easily instigated. The propaganda of love for Ali r and for the Ahle-Beit was having its effects but its actual purpose continued to remain hidden. Only a few select Jews, who portrayed themselves as Muslims but were actually Munaafiqs, knew this hidden secret. Abdullaah bin Sabaa had convinced the people to either depose or kill Hadhrat Uthmaan r but they still disagreed as to who they would appoint as the next Khalifah. Three individuals were looked upon as most likely to assume the post of Khalifah after Hadhrat Uthmaan r. They were Hadhrat Ali r, Hadhrat Zubair r and Hadhrat Talha r.

The agents of Ibn Sabaa who resided in Madinah wrote false letters in the names of Hadhrat Ali r Hadhrat Zubair r, Hadhrat Talha r and the Umuhatul Mu'mineen to those people who held them in esteem in the provinces of Kufah, Basra and Egypt. The contents of the letter was basically that Hadhrat Uthmaan r is no longer worthy of the post of Khalifah and it is essential for the success of the Muslims that they act in this month of Dhul-Hijjah to rectify the situation.

UNREST OUTSIDE MADINAH

The letters that had been sent in the names of these Illustrious Sahabah had worked according to plan and armies numbering a thousand each made their way towards Madinah under the pretext of Hajj. However their actual intention was war and bloodshed, and with this in mind they all reached at the same time and camped at various places outside Madinah. Muhammed bin Abi Bakr had accompanied one of the groups, he too had been fooled by the deceit of Ibn Sabaa and had risen against Hadhrat Uthmaan r. Those who desired Hadhrat Ali r to be Khalifah were mostly from Egypt, those who desire Hadhrat Talha r mostly from Basra and those who desired Hadhrat Zubair r mostly from Kufah.

As a result of the false letters each group was under the impression that the senior and renowned people of Madinah supported them. However when each of them denounced their intentions and they saw that no one was opposed to the Khalifah nor was there any preparation for battle, each group thought that perhaps these personalities are not openly supporting them for political reasons. As a result the leader of each group decided to send a messenger to each of personalities that they saw fit to be Khalifah, and inform them that they are opposed to the Khalifah and that they should allow them to pledge their allegiance to them but each of these

illustrious personalities refused to do so. Seeing this the group from Egypt said to Hadhrat Ali r that their governor, Abdullaah bin Sa'ad, oppresses them and they will not return to Egypt until he is removed. Seeing the resolve of these people, Hadhrat Ali r along with other Sahabah advised Hadhrat Uthmaan r that it is unwise to allow these people to enter Madinah and that he should give in to their demands. Hadhrat Uthmaan r agreed and on the advice of Hadhrat Ali r, Muhammed bin Abi Bakr was appointed as governor of Egypt. Hadhrat Ali r then said to the group from Egypt, "You demands have been acceded to now leave immediately."

In a similar manner Hadhrat Talha r and Hadhrat Zubair r ordered the other groups to return respectively.

THE REBELS SURROUND THE HOUSE OF HADHRAT UTHMAAN r

However on the third or four day all three-rebel groups entered Madinah, chanting the Takbeer, and surrounded the house of Hadhrat Uthmaan r. When they were asked why they had returned after leaving? They replied, "The Khalifah sent another letter with his slave to his governor Abdullaah bin Sa'ad, which we intercepted. The letter contained instructions to kill us as soon as we return. Here is the letter." Hadhrat Ali r was astonished and enquired, "How is this possible? This is most definitely a scheme which you have devised." They replied that whatever it might be, now they will not return until they have killed the Khalifah. They even sought the assistance of Hadhrat Ali r in this regard but Hadhrat Ali angrily retorted, "How can I assist you in such a thing." They replied, "Then why did you write to us for assistance?" When Hadhrat Ali r replied that he never wrote to them, they were astonished and stared at each other in doubt as it was upon these false letters that they had set out in the first place. They surrounded the

house of Hadhrat Uthmaan r for over a month and even shut off the water supply to his house. The letter that the rebels intercepted has been said to be the handiwork of Marwaan and Hadhrat Uthmaan r had absolutely no knowledge of it. In order to remove the doubts of the rebels he even asserted that he was ready to take an oath that he had no knowledge of the letter but still they refused to listen.

The Quraish and Ansaar were fully aware of the piety and good intentions of Hadhrat Uthmaan r and sided with him in trying to defuse the situation but Marwaan's actions did not allow this to happen. The people of Madinah were also angry with Marwaan but they bared no hatred for Hadhrat Uthmaan r. This is why the people of Madinah along with the rebels demanded that Marwaan be handed over to them but Hadhrat Uthmaan r did not consent to this as he feared that the rebels would kill Marwaan and he did not want to be the cause of his death.

When fear arose that the rebels might break into the home of Hadhrat Uthmaan r and kill him, Hadhrat Ali r sent both his sons, Hasan r and Hussein r to guard the house of Hadhrat Uthmaan r. Hadhrat Talha r and Hadhrat Zubair r also ordered their sons to do the same. The sons of these Illustrious Sahabah continued to defend the home of Hadhrat Uthmaan r.

The rebels became impatient and feared that if they delay in this matter then armies are likely to be sent by the governors to the Khalifah's aid. They therefore entered the adjacent house and through it gained entry into the house of Hadhrat Uthmaan r.

Where was the creator of this turmoil at that time? One will not have to travel far to find him. Ibn Sabaa was with the rebels in Madinah spurring them on to murder Hadhrat Uthmaan r.

HADHRAT UTHMAAN'S r ABHORRENCE TO BLOODSHED

Hadhrat Uthmaan r did not desire bloodshed to the extent that he even addressed those who had set out to murder him in a calm manner and did not fight against them. He would say, "Rasulullaah s took a vow from me and I intend to fulfil that vow. None will confront the rebels and none will fight them."

AHAADEETH RELATING TO THE MARTYRDOM OF HADHRAT UTHMAAN r

One day Rasulullaah s said, "The time of Fitnah (turmoil) is close." And then gesturing to Hadhrat Uthmaan r he said, "On that day this man will be on the right path and on that day this oppressed one will be martyred." Rasulullaah s referred to this fitnah as the great turmoil and when one studies the repercussions of this then one has to conclude that it was a great turmoil. This created great division amongst the Muslims and divided them into many sects.

HADHRAT UTHMAAN r ADDRESSES THE REBELS

One day while the rebels had Hadhrat Uthmaan r surrounded, he came out and addressed them saying, "One day Rasulullaah s set out to the well of Thabeer and Hadhrat Abu Bakr r, Hadhrat Umar r and myself accompanied him. On route the mountain began to tremble, such that rocks began to fall and Rasulullaah s stamped his foot upon it and said, "Calm down! For there is no one upon you but a Nabi, a Siddeeq and Two martyrs." The rebels testified to this and Hadhrat Uthmaan r exclaimed, "Allaahu Akbar! I take an oath by the Rabb of the Ka'abah, they have testified to the truth of my Martyrdom."

He also said to them, "When Rasulullaah sfirst came to Madinah there was no sweet water available except from the well of Rumah. Rasulullaah s then asked if there was anybody who would purchase the well and donate it for the general use of all Muslims. This well belonged to a Jew, who used to sell its water at an exorbitant price. I purchased this well and donated it. Do you not know this? Today you deny me the water of this very well."

All the rebels replied that they were aware of this but still their hearts did not soften.

Hadhrat Uthmaan r then said to them, "I ask that person who was present on the occasion of 'Beit-Ridhwaan', did not Rasulullaah s say that his hand represents my hand?" A few of those present replied that this is indeed true.

This final statement had some effect on the rebels and the majority of them began saying that they should leave Hadhrat Uthmaan r alone. However Maalik Ashtar leaped forward and told the people not to be fooled. He continued to exhort them until finally they turned against Hadhrat Uthmaan ragain. Even today the Shias regard Maalik Ashtar as one of their greatest supporters and well-wishers.

Hadhrat Ali r had left Madinah and Hadhrat Talha r, Hadhrat Zubair r as well as other Sahabah remained in their homes, to safeguard themselves from getting involved in this Fitnah. Hadhrat Ibn Abbaas q fought the rebels back from Hadhrat Uthmaan's rdoor but Hadhrat Uthmaan r bade him not to do so and instead appointed him the leader of Hajj and set him off to Makkah. Hadhrat Hasan bin Ali r, Hadhrat Abdullaah bin Zubair r, Hadhrat Muhammed bin Talha r and Saeed bin Aas r fought the rebels and drove them back. However Hadhrat

Uthmaan r made each of them vow that they will not fight and called them into his house. The rebels then set fire to the door of Hadhrat Uthmaan's house and gained entry into the house but they fought them and drove them out. Hadhrat Uthmaan r pleaded with Hadhrat Hasan r to return to his father but he refused and continued to fight the rebels.

MARTYRDOM OF HADHRAT UTHMAAN r

A few rebels later gained entry into the house. It has been said that they were from Egyptian rebels. One of them attempted to strike Hadhrat Uthmaan r with his sword but Hadhrat Uthmaan's r wife, Hadhrat Naailah R reached out for the sword and as a result two of her fingers were cut off. This wretched individual struck for the second time and martyrded Hadhrat Uthmaan r. Hadhrat Uthmaan r was reciting Quraan at that time and his blood fell onto the Quraan. A second rebel leaped forward and stabbed Hadhrat Uthmaan r nine times with his spear. A third rebel beat Hadhrat Uthmaan r so savagely that many of his ribs were broken.

The rebels that looted the house of Hadhrat Uthmaan r. Hadhrat Uthmaan r was martyred on Friday, 18 Dhul-Hijjah 35 A.H. It was the habit of Hadhrat Uthmaan r that he would fast regularly, besides those days on which it is prohibited to fast. He was fasting on this day as well and in this very condition he was martyred. His body remained untouched in his house for three days and then only was he finally buried in Jannatul Baqeea.

'To Allaah do we belong and unto Him shall we return'

THE EXCELLENT QUALITIES OF HADHRAT UTHMAAN r

O Ibn Sabaa! May your heart burst! You murdered such an esteemed Sahabi who shared the same grandfather[1] as Rasulullaahs, whose foster mother was the same as Rasulullaah s, and who was called Dhun-Nurrain because he had the good fortune of having married two of Rasulullaah's s daughters. This is an honour which no other had been bestowed with. After both his daughters had passed away, Rasulullaah s said, "If I had another daughter then I would have given her in marriage also to Uthmaan r."

He was the fourth person to accept Islaam and before him only three other individuals had embraced Islaam. Hadhrat Uthmaan r is one of those individuals who never practised idolatry nor consumed wine, even before the advent of Islaam. It impossible to assume what love those who were first to embrace Islaam possessed for Allaah and Rasulullaah s. Hadhrat Uthmaan r is amongst those ten fortunate Sahabah who were given the glad tidings of Jannat in this world, known as the Asharah-Mubasharah.

Whoever performed Hijrat once from Makkah to Madinah was given the glad tidings of Jannat and Allaah announced his pleasure with them. The Quraan even bears testimony to this. Hadhrat Uthmaan r is one of those individuals who left his friends and family on two occasions and performed Hijrat twice. The first time he migrated to Abyssinia and the second time to Madinah. He was the first person, after Hadhrat Ibraheem e and Hadhrat Loot e to migrate with his family. Rasulullaah s would make dua for Hadhrat Uthmaan r on many

[1]In the Tribe of the Quraish was Abd Manaaf, who had three sons, Haashim, Muttalib and Abdush Shams. Rasulullaah s was from the progeny of Haashim. Abdush Shams had a son by the name of Umayyaah and Hadhrat Uthmaan rwas from his progeny. Thus Rasulullaah s and Hadhrat Uthmaan r share a common grandfather, i.e. Abd Manaaf.

occasions and on one occasion Rasulullaah made dua for him from the morning till the night, saying "O Allaah! I am pleased with Uthmaan r, you also be pleased with him." Allaah Ta'ala was pleased with all the Sahabah, amongst whom is Hadhrat Uthmaan r and they were all pleased with Allaah Ta'ala.

The pledge under the tree, (known as Beit-Ridhwaan) took place because of Hadhrat Uthmaan r. When Rasulullaah s heard that the Quraish of Makkah had murdered Hadhrat Uthmaan r, who he had sent as an emissary to the Quraish, Rasulullaah s made all the Sahabah present pledge to fight to the death to avenge the blood of Hadhrat Uthmaan r, beneath a tree close to the area of Hudaibiyah. The number of Sahabah who participated in this pledge was approximately fourteen hundred. Allaah Ta'ala revealed the verse where Allaah Ta'ala declared his pleasure (Ridhwaan) with all those Sahabah who participated in this pledge. Hence it is known as the pledge of Ridhwaan (Beit-Ridhwaan).

إِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ إِنَّمَا يُبَايِعُوْنَ اللهَ يَدُ اللهِ فَوْقَ أَيْدِيْهِمْ

"(Referring to the Sahabah who vowed to fight to death with Rasulullaahs at Hudaibiyah, Allaah says) Indeed those who pledge their allegiance to you (O Rasulullaah s) they really pledge their allegiance to Allaah (because they really do this to please Allaah). Allaah's hand is above theirs (when they take the pledge because Allaah approves of it)." (Surah Fatah: 10)

لَقَدْ رَضِيَ اللهُ عَنِ الْمُؤْمِنِيْنَ إِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَأَنْزَلَ السَّكِيْنَةِ عَلَيْهِمْ .

"Allaah was pleased with the Mu'mineen *(the Sahabah)* when they pledged their allegiance *(Beit-Ridhwaan)* to you *(O Rasulullaah* s*)* beneath the tree *(at Hudaibiyah)*. Allaah knew

what was in their hearts, sent tranquillity to them." (Surah Fatah: 18)

While the Sahabah were pledging their allegiance, news reached them that Hadhrat Uthmaan r was indeed alive but had been imprisoned. Therefore Rasulullaah s took his own handand stated that it represents the hand of Hadhrat Uthmaan r, and pledged allegiance on his behalf. This pledge has great merit in the annals of Islaam and is regarded as the noblest act in which the Sahabah participated after the Battle of Badr. Allah Ta'ala was pleased with those who pledged their allegiance and Rasulullaah s gave them the glad tidings that they were the best of people on the face of the earth and that none of those who participated in this pledge will enter Jahannam. The Shias too also acknowledge this glad tiding of Rasulullaah s.

Allaah Ta'ala was so pleased with these Sahabah that he sent down 'Sakeenah' (tranquillity) upon them and placed the quality of Taqwa firmly in their hearts, such that it will never leave them. Allaah Ta'ala then said that they were deserving of this great bounty which He had bestowed upon them.

Hadhrat Uthmaan r had been wealthy from the days of ignorance and was called Ghani (The wealthy one). He was regarded as amongst the affluent of Makkah but never boasted about his wealth. He was extremely generous and would liberally spend his wealth in the path of Allaah. He did not only spend once but spent his wealth on many occasions and donated large sums at a time.

On the occasion of the Battle of Tabuk the Muslims had a great shortage of supplies and in order to urge people to donate for this course Rasulullaah s said that whoever will aid equipping the army for Jihad will be forgiven by Allaah Ta'ala. Hadhrat

Uthmaan r donated so generously for this course that even the harness of a single camel was not short. He provided such a large amount of provisions for the army that it required a number of camels to transport it. As a result of his generosity, Rasulullaah s lifted his hands to the sky and said, "O Allaah! I am pleased with Uthmaan r, you too be pleased with him." Rasulullaah s then turned to the Sahabah and asked them to supplicate in the same manner. In this manner Hadhrat Uthmaan r received the Duas of all the Sahabah.

During the Khilaafat of Hadhrat Abu Bakr r Madinah was struck by a severe drought. As a result of this Hadhrat Uthmaan rgave one thousand camels laden with wheat, which he had just procured, to be spent on the poor and needy of Madinah. The merchants of Madinah earnestly desired to purchase this caravan from him and offered to pay him a large sum. He replied that he was receiving an even greater profit than that. When they asked what it was, he said he was receiving ten times the usual rate. He then said, "I make you my witness, I am donating this entire caravan to the poor and needy of Madinah."

The honour of compiling the Quraan also belongs to Hadhrat Uthmaan r.

During the first half of his Khilaafat the Muslims gained many victories and the borders of the Muslim empire had been extended extensively. The lands of Islaam developed into provinces. Madressas were built, farming, agriculture, trade, and business all advanced in leaps and bounds. The Muslims had never engaged in naval battle but during his Khilaafat the Muslims ventured into the sea and returned victorious as well.

Imaam Ahmed l has reported a narration from Katheer bin Silt that on the day that Hadhrat Uthmaan r was martyred he slept for a while. After he awoke he said, "Had I not been afraid that people would say that Uthmaan desired this fitnah, I would inform you of something." They replied, "Inform us we will not say what others will say." Hadhrat Uthmaan r then went on to say, "I just dreamt of Rasulullaah s and he said to me, "O Uthmaan! You will come to us on this Friday."

Naailah R, the wife of Hadhrat Uthmaan rnarrates that after he awoke he said to her, "Today my people will murder me." She replied, "Allaah Willing! They will not do so." He then stated, "No they will, I just saw Rasulullaah s in a dream, accompanied by Abu Bakr r and Umar r, and he said to me, "O Uthmaan! Today you will break your fast with us." Hadhrat Uthmaan rwas then martyred on that very same day while fasting.

Rasulullaah s referred to the fitnah in which Hadhrat Uthmaan r was going to be martyred as a great turmoil.

Abdullaah bin Sabaa! You are the initiator of this great turmoil. Before this the swords of the Muslims were used on the Kuffaar but you were the one who turned those very swords on the Muslims. You are also responsible for the division that crept into the Muslims Ummat as well the sects that arose as a result of this turmoil. Also a result of this turmoil, which is no less in its harm is that Islaamic conquest came to a halt. The effort of propagation and teaching Islaam also stopped but Abdullaah bin Sabaa continue to rejoice that he had sowed division amongst the Muslims. He instilled within them the beliefs of Shirk and Kufr and thereby led thousands astray. Those acts that Islaam had removed were revived by Ibn Sabaa. He revived the old tribal rivalries and made tribes war

with each in a manner that they never did before. The sects that arose continue to multiply and the hatred between them increases each day. People have forgotten the true Deen and are plagued with various customs and traditions, which they now regard as part of their Deen.

My brothers the mischief of Ibn Sabaa does not end here, he is still to spread more mischief that will lead to the deaths of thousands.

The news of the Martyrdom of Ameerul Mu'mineen spread fast and throughout the kingdom. People began thinking of appointing a new Khalifah and the rebels were the most eager to do so. They needed to appoint a Khalifah as soon as possible otherwise their lives would be in danger, such that they would most likely be killed wherever they go.

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HADHRAT ALI r
IS APPOINTED AS KHALIFAH

When Hadhrat Ali r, Hadhrat Talha r and Hadhrat Zubair r all three refused to accept the post of Khalifah, the rebels became worried. However the mind of Ibn Sabaa worked best in such situations and upon his council it was declared that the people of Madinah have always appointed the Khalifah, therefore they will be granted two days respite and if a Khalifah is not chosen within two days then they will kill Hadhrat Ali r, Hadhrat Talha r and Hadhrat Zubair r. The rebels had taken control of the entire city and the people of Madinah were left perplexed. They went to the three Sahabah concerned and all three refused to bear this enormous responsibility. Nevertheless in the end Hadhrat Ali r reluctantly[1] agreed to accept the appointment. One week after the martyrdom of Hadhrat Uthmaan r on the 25 Dhul-Hijjah 35 A.H Hadhrat Ali r became the Khalifah. People began to pledge their allegiance to Hadhrat Ali r, on which

[1] Hadhrat Ali's rrefusal to accept the post of Khalifah is recorded in the recognised books of the Shias as well. It is reported in 'Nahjul Balaaghah' volume 1 page 198,

ومن خطبة له عليه السلام لما اريد على البيعة بعد قتل عثمان ، دعوني والتمسوا غيري فأنا مستقبلون أمرا له وجوه والوان (إلى أن قال) وإن تركتموني فأنا كأحدكم ولعلي اسمعكم واطوعكم لمن وليتموه امركم وأنا لكم وزيرا خيرا لكم مني أميرا .

"Leave me and find someone else for the position because such conditions of various sorts are going to come in the future. If you will leave me then I will be like the rest of you and it is possible that I will listen and obey whoever you appoint more than you would. It is better for you for me to be his advisor then for me to be your leader."

This last statement of Hadhrat Ali r is extremely noteworthy and true. The entire period of Hadhrat Ali's r Khilaafat testifies to its reality.

Hadhrat Ali r stated that it is necessary that the companions who participated in the Battle of Badr approve of his appointment and that the opinion of Hadhrat Talha r and Hadhrat Zubair r must be learnt as well.

Maalik Ashtar and Hakeem bin Hablah forcefully brought Hadhrat Talha r and Hadhrat Zubair r before Hadhrat Ali r. Hakeem bin Hablah is the same person who Abdullaah bin Sabaa stayed with when in Basra. Hadhrat Ali r then said to both these two companions, "Whoever amongst you too desires to be the Khalifah, I am ready to pledge allegiance at his hands." When both of them stated that they had no desire for the post. Hadhrat Ali r was pleased and asked them to then pledge their allegiance to him. They both hesitated and Maalik Ashtar drew his sword, threatening to behead them. Hadhrat Talha r replied that he will pledge his allegiance to Hadhrat Ali r on condition that he pass judgement in accordance with the Quraan and Sunnat and meet out the required Shar'ie punishment on the murders of Hadhrat Uthmaan r. Hadhrat Ali ragreed that he would act accordingly and Hadhrat Talha r pledged his allegiance. The same treatment was meted out on Hadhrat Zubair rand he too pledged his allegiance on the same conditions. Hadhrat Sa'ad r replied that he would pledge his allegiance after everybody else and Hadhrat Abdullaah bin Umar requested to be given some time to think it over. Maalik Ashtar wanted to kill him but Hadhrat Ali r stopped him and said that he takes responsibility for him. Many illustrious Sahabah did not pledge their allegiance and none from the Banu Umayyaah did so. Instead many of the Banu Umayyaah left Madinah and travelled to Syria, where Hadhrat Muawiyah r was the governor. The severed fingers of Hadhrat Naailah R and the blood stained shirt of Hadhrat Uthmaan r also reached Hadhrat Muawiyah in Syria.

The next day Hadhrat Talha r and Hadhrat Zubair r reminded Hadhrat Ali rabout the condition under which they had pledged their allegiance and stated that if it is delay is made in fulfilling it then their allegiance will annulled. Hadhrat Ali r replied that he would most definitely punish the murderers of Hadhrat Uthmaan r but conditions were notsuitable for not doing so as the rebels still maintained control over Madinah.

ABDULLAAH BIN SABAA DISOBEYS THE ORDER OF HADHRAT ALI r

On the third day Hadhrat Ali r ordered all the rebels who had come from Kufah, Basra and Egypt to return to their lands but Ibn Sabaa and his disciples utterly refused to do so. These are the very individuals who claimed to be the supporters of Hadhrat Ali r but they never obeyed him throughout his Khilaafat nor did they fulfil any of his orders. Instead they opposed all of his decisions and remained a constant thorn in his side. Hadhrat Ali r was frustrated with the group throughout his Khilaafat, which he even voiced from time to time. They also deceived Hadhrat Ali r on many occasions yet the Shias continue to follow Ibn Sabaa and disciples.

Hadhrat Muawiyah and the Syrians refused to pledge their allegiance to Hadhrat Ali r and as a result Hadhrat Ali r made preparations to attack Syria. The people of Madinah feared there would be more unnecessary bloodshed. Hadhrat Talha r and Hadhrat Zubair r requested permission to go to Makkah to perform Umrah and Hadhrat Ali r seeing that it was not suitable for them to be in Madinah, acceded to their request. Hadhrat Ali r then wrote to the governors of Basra and Egypt, instructing them to prepare armies, ready to march on Syria as soon as they are summoned. Hadhrat Ali r did not appoint any

of the rebels, a large number of which were still in Madinah, as generals of any of the contingents. This shows the noble intentions and truthfulness of Hadhrat Ali r, that he did not even approve of their participation alongside him. The army had just left Madinah when news reached him that preparations were being made against him in Makkah and as a result he was forced to abandon his plans to march on Syria.

HADHRAT AISHA R PREPARES TO AVENGE THE BLOOD OF HADHRAT UTHMAAN r

Hadhrat Aisha R was returning to Madinah after Hajj when news reached her of the martyrdom of Hadhrat Uthmaan r. She immediately returned to Makkah and gathered the people, where she addressed them, "Uthmaan r was wrongfully killed, and I am going to avenge the blood of Uthmaan r. The rebels have spilled the very blood which Allaah Ta'ala has forbidden to spill. They have committed murder in the same city which Allaah Ta'ala has made the home of His Rasul s. They have committed murder in the same month wherein Allaah Ta'ala has forbidden bloodshed. They have plunderer the very wealth which Allaah Ta'ala has forbidden them to take. Uthmaan r was innocent of all the charges which caused these people to turn against him. "

Those of the Banu Umayyaah who had come to Makkah after the martyrdom of Hadhrat Uthmaan r immediately voiced their support to Hadhrat Aisha R. When Hadhrat Talha r and Hadhrat Zubair r were asked why they had come to Makkah, they replied that the rebels have taken over Madinah and that they had escaped. When they were asked if they would support Hadhrat Aisha R, they immediately confirmed their support. All of the people of Makkah were ready to obey the orders of Hadhrat Aisha R.

HADHRAT AISHA R TRAVELS TO BASRA

The decision was made that first they will gain the necessary strength required to avenge the blood of Hadhrat Uthmaan r. This could not be achieved by staying in Makkah because even though they too desired justice for the murder of Uthmaan r, they were not capable of defeating the rebels who had taken over Madinah. Abdullaah bin Aamir, the former governor of Basra expressed his opinion, which was accepted, that they should march to Basra where a large number look up to Hadhrat Talha rand as a result their numbers will be increased. Abdullaah bin Aamir and Ya'ala bin Munabbih, the former governor of Yemen, provided a large sum which greatly aided in providing provisions for the journey. When the announcement was made for all those who wish to avenge the blood of Uthmaan to join the army, then one thousand five hundred Makkans joined the army. Hadhrat Aisha R was joined by Hadhrat Talha r, Hadhrat Zubair r, Hadhrat Mugheerah bin Sa'eed r, the two governors mentioned above and the mother of Hadhrat Abdullaah bin Abbaas q. As they were leaving, Marwaan bin Hakam, the scribe of Hadhrat Uthmaan r reached Makkah and joined the contingent. Marwaan bin Hakam was an experienced troublemaker. Saeed bin Aas r also joined the expedition. As soon as thisdelegation left Makkah, they were joined people from all sides and their number grew to three thousand. All of the blessed wives of Rasulullaah s, except for Hadhrat Hafsah R who was kept back by her brother Hadhrat Abdullaah bin Umar q,

Accompanied Hadhrat Aisha Runtil Dhaat-Iraq, where they parted company and in tears returned to Madinah. Marwaan was a person prone to cause trouble and due to some action of his Saeed bin Aas r, Abdullaah bin Khaalid, Usaid and

Mugheerah bin Saeed as well as the entire tribe of Thaqeef returned to Makkah.

HADHRAT AISHA R IN BASRA

Hadhrat Aisha along with her army camped just outside of Basra. Uthmaan bin Haneef was the governor of Basra at that time, who marched out with his army to face Hadhrat Aisha R. They began forming rows for battle, when Hadhrat Talha r stepped forward to deliver a sermon, wherein he mentioned the virtues of Hadhrat Uthmaan r and exhorted them to mete out the necessary punishments to his murderers. Hadhrat Zubair r also stepped forward and affirmed the speech of Hadhrat Talha r. The simple yet moving speech of Hadhrat AishaR had great effect on the troops of Uthmaan bin Haneef and they were immediately divided into two groups. One group was still intent on fighting but the other group disliked fighting against such individuals such as Hadhrat Talha r and Hadhrat Zubair r. Seeing this division amongst the opposition troops, Hadhrat Aisha R, Hadhrat Zubair r and Hadhrat Talha r returned to their quarters but the governor remained adamant on confrontation and sent a message to Hadhrat Aisha R which stated, "O Ummul Mu'mineen! The murder of Uthmaan r was better than your mounting on that accursed camel and marching forth. Allaah Ta'ala has ordered you to observe Hijaab and you have cast it aside. If you have come of your own accord then return now to Madinah and if you have been compelled to do so then seek Allaah's help and order everyone to return." He had not even completed his speech when Hakeem bin Hablah, the old friend and agent of Ibn Sabaa, launched an attack on the army of Hadhrat Aisha R. The battle began and ended at nightfall but continued again the next morning. Hakeem bin Hablah was killed and the governor defeated. The victorious army of Hadhrat Aisha R had gained control of Basra. The governor

was brought before Hadhrat Aisha R, who ordered him to be released. He immediately returned to Hadhrat Ali r. Basra had been conquered but its people were divided into two groups. One which supported them and the other which opposed them.

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HADHRAT ALI r AND HADHRAT AISHA R RECONCILE

AND THE EFFORTS OF IBN SABAA TO OBSTRUCT IT

When Hadhrat Ali r learnt that Hadhrat Aisha R, Hadhrat Talha r and Hadhrat Zubair r had marched with an army to Basra, he immediately sought help from the people of Madinah and made preparations for battle. The people of Madinah were sceptical and found it hard to rise up against the likes of Hadhrat Aisha R, Hadhrat Talha r and Hadhrat Zubair r. However after it became known that a few eminent companions had joined Hadhrat Ali r, they too prepared for battle. Hadhrat Ali r set of in the direction of Basra and his army included the groups from Kufah and Egypt. One other individual along with his followers had also joined the army of Hadhrat Ali r and that was none other than Abdullaah bin Sabaa.

On route they met Hadhrat Abdullaah bin Salaam r, who addressed Hadhrat Ali r with much affection and concern, "O Ameerul Mu'mineen! Do not leave Madinah. For I take an oath by Allaah, if you leave Madinah then the leader of the Muslims will never return to Madinah again."On the other hand people were so overwhelmed with fervour that they were not even willing to accept this advice, which apparently seemed against them, and abandoning all respect and social values they rushed forward to kill Hadhrat Abdullaah bin Salaam r, despite him being amongst the eminent companions of Rasulullaah s. Hadhrat Ali r intervened saying that he was amongst the noble companions of Rasulullaah s.

Hadhrat Ali r had only travelled a short distance when he learnt that Hadhrat Talha r and Hadhrat Zubair r had taken over Basra. He encamped at a place called Rabthah, where he made issued orders preparing his army for battle. Hadhrat Ali r sent emissaries to Kufah to summon its armies to him. Hadhrat Ali r was aware that its people did not desire to fight against Hadhrat Talha r and Hadhrat Zubair r. In order to persuade them he informed them that his intention was not to fight and that he would not attack them unless they attacked him first, forcing him to retaliate. He would try to the best of his abilities to bring them back to the correct path. Thereafter Hadhrat Ali r proceeded until he reached the area of Tha'alabah, where he learnt that Hakeem bin Hablah had been killed. When Hadhrat Ali r reached Dhie-Qaar, Hadhrat Uthmaan bin Haneef arrived and Hadhrat Ali rinformed him that Hadhrat Talha r and Hadhrat Zubair r had taken the pledge of allegiance to him but then they broke this pledge and rallied against him.

Hadhrat Ali r said, "They have been obedient to Hadhrat Abu Bakr r, Hadhrat Umar r and Hadhrat Uthmaan r but they have disobeyed me. If only they knew that I am no different than them."

Hadhrat Abu Moosa Ashari r was the governor of Kufah, who disliked participating in this battle because of the instruction of Rasulullaah s. He said that Rasulullaah s had said, "Very soon there will be turmoil in which the one who sits will be better than the one who stands. The one who stands will be better than the one who walks and the one who walks will be better than the one who rides. Every Muslim is the brother of the next Muslim and his blood and wealth is Haraam upon him." Hadhrat Ali r continued to send messengers to Hadhrat Abu

Moosa Ashari r requesting troops but Hadhrat Abu Moosa Ashari r did not comply. Eventually Hadhrat Ali r sent Hadhrat Hasan bin Ali r and Hadhrat Ammaar bin Yaasir r but still Hadhrat Abu Moosa Ashari r was not pleased.

While this was taking place Hadhrat Aisha R wrote a letter to the people of Kufah stating, "None of you should aid either side but remain in your homes. If you insist on taking sides then you should consider that we have set out with the intention of avenging the blood of Uthmaan r (so you should side with us)." Hadhrat Abu Moosa Ashari r also encouraged the people to remain in their homes and not participate in this battle, whereas Hadhrat Hasan r and Hadhrat Ammaar r exhorted people to participate and join with Hadhrat Ali r. The speech given by Hadhrat Hasan r had a great effect on people's hearts and many voiced their support to Hadhrat Ali r. Hadhrat Ali rhad sent Maalik Ashtar as well for this same purpose and he arrived at the exact same time that Hadhrat Hasan r was delivering his speech, which gave it further effect. As a result of this an army of nine thousand set out from Kufah to join Hadhrat Ali r in Dhie-Qaar.

HADHRAT ALI'S EFFORTS TO RECONCILE

Hadhrat Ali r sent Hadhrat Qa'qaa bin Amr r as negotiator to Hadhrat Aisha R, Hadhrat Zubair r and Hadhrat Talha r in an effort to reconcile. Hadhrat Qa'qaa bin Amr was an extremely intelligent, prominent and well recognised Sahabi of Rasulullaah s. When he reached Basra, he addressed Hadhrat Aisha R saying, "What has driven you to adopt such behaviour and what is your desire?" She replied that her purpose is only the reformation of the Muslims and to exhort them to practise upon the Quraan. He asked Hadhrat Talha r and Hadhrat Zubair r the same question and he gave the same reply.

Hadhrat Qa'qaa bin Amr replied that if this was the case then this could not be achieved by acting in this manner. They replied we wish to avenge the blood of Hadhrat Uthmaan r. Hadhrat Qa'qaa bin Amr r replied that the establishment and function of the Khilaafat was necessary first before Qisaas (death penalty) could be applied, so that they may be law and order. Qisaas (death penalty) can only be applied if the Khilaafat is in order but in present conditions, where there is no law and order, and no formal ruler then every person does not have the right to issue the death penalty. He continued, "In avenging the blood of Hadhrat Uthmaan r, you have killed many of the people of Basra. Harkooth bin Zubair fled and when you pursued him then six thousand men stood up against you and you were forced to abandon your chase out of prudence.

In a similar manner, if Hadhrat Ali r, out of prudence has delayed issuing the death penalty until law and order is established and he gains sufficient authority to do so, then it was only befitting that you too wait for a while before adopting such drastic actions. You rising up and intending to avenge Hadhrat Uthmaan r on your own can never be permissible. For Allaah's sake help reduce the turmoil. Do not increase it. By adopting such a route the blood and lives of innocent Muslims will be shed and the murderers of Hadhrat Uthmaan r will go unpunished. The best path to adopt at this moment is to sign a peace treaty with Ali r, so that the lives of the Muslims will be safe. We ask you in the name of Allaah, do not lead us into tribulation, because remember you will be dragged into it as well and that will a great loss for the entire Muslim Ummat."

This speech of Hadhrat Qa'qaa bin Amr rgreatly moved Hadhrat AishaR, Hadhrat Talha r and Hadhrat Zubair r, and Hadhrat Zubair r replied, "If this is the intention of Ali r and he

truly intends exacting justice on the murderers of Uthmaan r, then there remains no dispute with him. We were under the impression that he supports the actions of the rebels and that is why they are a part of his army and even participate in various important affairs as well." Hadhrat Qa'qaa bin Amr r replied that whatever he has voiced is the true opinion of Hadhrat Ali r and all three companions responded that then they too have no difference with Hadhrat Ali r.

THE MISCONCEPTION WAS REMOVED

This makes it clear that neither Hadhrat Ali r nor Hadhrat Aisha R and her companions desired war. It was a huge misconception, which was removed and thereafter there remained no disagreement.

Hadhrat Qa'qaa bin Amr r returned to Hadhrat Ali's r camp with a delegation of esteemed and respected individuals from Basra, who had heard that Hadhrat Ali r intended to conquer Basra, slay all the men and make the women and children slaves. Therefore they had come to verify whether Hadhrat Ali rand the people of Kufah truly desired peace or not. It was Abdullaah bin Sabaa and his agents who had spread the rumour in Basra that Hadhrat Ali r intended to kill its populace. One can gauge the evil intentions and plans that this group concealed in their hearts. The just of which was to create as much division amongst the Muslims as possible such that they will kill each other.

When Hadhrat Qa'qaa bin Amr r related his entire conversation to Hadhrat Ali r, he was extremely pleased. When he discussed the matter with the contingent from Kufah, they too voiced their desire for peace. Hadhrat Ali r addressed the delegation from Basra and laid all their fears to rest. The delegation returned to Basra pleased and informed everyone about the

reality of the peace treaty. This news was not taken well by Abdullaah bin Sabaa and his group, who were disconcerted by this sudden change of events.

Hadhrat Ali r then delivered an inspiring speech before his troops and informed them that they will be marching to Basra but not with the intention of war but with the intention of peace. Hadhrat Ali r then ordered for all those who participated in the siege on Hadhrat Uthmaan rto separate themselves from the army and not accompany them to Basra. This news struck Abdullaah bin Sabaa and the Egyptians like lightning, as they were the true rebels and the murderers of Hadhrat Uthmaan r. At that time the rebels numbered approximately two thousand, which consisted of a number of shrewd individuals. Abdullaah bin Sabaa called a meeting which comprised of the likes of Ibn Muljim, Ushtar and his close confidants, Ulya bin Taihim, Salim bin Tha'labah, Shuraih bin Owfa as well as many other rebels leaders. The rebel leaders discussed amongst themselves, "You have all heard the news, Ameerul Mu'mineen now also holds the same opinion as Talha r and Zubair r. If they make peace with each other then we will surely be put to death. There entire dispute is about avenging the blood of Uthmaan r so if they have come to an agreement then it can only be on our lives. It does not look good for us. Is it not compulsory for us to save our own lives and instead rid this world of the likes of Ali r, Talha r and Zubair r. This will not be easy as Ali r has his army and Talha and Zubair have their own, and in comparison to both these armies our numbers are miniscule."

Opinions were exchanged on this until Abdullaah bin Sabaa spoke, "Express your opinions but my opinion is that we should not separate from the army of Ali r even if he orders us

to do so a thousand times. If he breaks us off then too remain close to the army and say to them that we are staying close in case the peace efforts fail and war breaks out then we can come to your aid. However we should endeavour to prevent this peace agreement and let war break out, which is not difficult in the least. As soon as they are fighting against each other then we will no longer have anything to fear." All present agreed with Ibn Sabaa.

The next morning the army made its way towards Basra. The rebels remained close behind and laid camp at a place close to Basra. The opposing armies camped on the same field and for three days they remained silent. In both camps there were those who suggested fighting but Hadhrat Ali r and Hadhrat Zubair r sated respectively that the agreement was made not to fight and one must wait to see the final outcome. Hadhrat Ali r informed the opposing army that if they abide by the conditions that Hadhrat Qa'qaa bin Amr r had mentioned then the ceasefire would remain until a final decision is made. Hadhrat Talha r and Hadhrat Zubair r both assured Hadhrat Ali r that they still abide to the conditions.

Soon thereafter Hadhrat Talha r and Hadhrat Zubair r went out to meet Hadhrat Ali r. Hadhrat Ali r said to Hadhrat Talha r, "You have led this army against me and to oppose me. Do you have an answer to give to Allaah for your actions? Am I not your brother in Deen? Is not my blood Haraam upon you and yours upon me?"

Hadhrat Talha r replied, "Did you not have a hand in the murder of Uthmaan r?"

Hadhrat Ali r replied, "Allaah Ta'ala is All-Seeing and All-Hearing, He will send his curse upon the murderers of Uthmaan r. But did you not pledge your allegiance to me?"

He replied, "Yes I did but under what conditions? With a sword placed on my neck! And that too I did on condition that you exact justice upon the murderers of Uthmaan r."

Hadhrat Ali r then addressed Hadhrat Zubair r, "Do you not remember when Rasulullaah s said to you that you will fight against another person, and you will be the one in the wrong." Hadhrat Zubair r replied, "I have just remembered. Why did you not remind me of this earlier then I would never have left Madinah? Now I take an oath by Allaah, I will not fight against you."

Thereafter all returned to their armies.

Hadhrat Zubair r went to Hadhrat Aisha R and informed that Hadhrat Ali r had reminded him of such a thing after which he will never fight against Hadhrat Ali r and that now he would return back to Madinah. This conversation had removed any desire to fight from both parties and on the third night all the conditions of the peace treaty was decided and it was to be written out and signed the next morning.

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BATTLE OF JAMAL

IBN SABAA'S PLAN

This information reached Ibn Sabaa and his group and they became anxious. They held discussions throughout the night and at first light the next morning they launched an attack against the army of Hadhrat Talha r and Hadhrat Zubair r. They defended themselves and like this the battle began. Hearing the clamour Hadhrat Talha r and Hadhrat Zubair r asked what had caused the fighting only to discover that Hadhrat Ali's r had launched a sudden attack. They replied, "Ali r will not leave without war."

On the other end, Hadhrat Ali r enquired what was going on and the agents of Ibn Sabaa, who had been positioned before hand for this very purpose, informed him that Talha r and Zubair r had launched a sudden attack and they were forced to defend themselves. Hadhrat Ali r was terribly saddened and said, "How distressing! Talha r and Zubair r could not leave without shedding blood." As a result war broke out with neither party knowing the true reality of how it began. Each party accused the opposition of dishonesty and treachery but at the same time both parties ordered that those who flee should not be pursued, the injured should not be attacked and the wealth of the opposition not taken. This makes it clear that both parties still did not desire battle and that they were forcing themselves to fight against each other. There existed no real enmity between both these parties.
Hadhrat Zubair r left the battlefield and was performing Salaah at a distance away from the battle when someone attacked him

and made him Shaheed. This wretched person then went to inform Hadhrat Ali r about the "Good news", to which Hadhrat Ali r replied, "Rasulullaah s has said that the murderer of Hadhrat Zubair r is destined for Jahannam."

Hadhrat Ali r passed the slain body of Hadhrat Talha r and he fell to the ground weeping. He said, "How I wish I had died twenty years before this." He kissed the hands of Hadhrat Talha r again and again saying that these are the very hands that defended Rasulullaah s from harm."

After the battle ended, Hadhrat Ali r performed the Salaatul Janaazah upon the martyrs from both parties and then buried them. Thirteen thousand Muslims were martyred in this battle, amongst which were some of the most prominent companions of Rasulullaah s.

What a great loss indeed! You can judge for yourself, who was the cause of this great loss and who started the battle.

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A BRIEF LOOK AT THE BELIEFS OF THE SHIAS

My friends! You also free your mind from all other thoughts for a little while as much as you can and read without bias. It is possible that those aspects which I understand to be incorrect, baseless, against logic, beyond comprehension and in contradiction to the Quraan and Hadeeth is not so in reality and even though I do not think that I am being bias but it has had an effect on my judgement.

When I study the pages of History, research specific religious books of the Shias, examine the efforts of Ibn Sabaa, inspect the principles and beliefs invented by himself or by those who share his viewpoint after him, then I am convinced that it has all been created solely for the destruction of Islaam. This is why one needs to study the Shia religion with a cool head and in rational manner.

Now if any person presents any new belief before you then what method will you use to gauge its authenticity? It has to be a dependable and truthful source, which will satisfy and console the heart of any believer. I will inform you of a method of verifying the accuracy of any Madhab and that is first you need to investigate the governing principles of that Madhab, then compare it to the verses of the Quraan. If it corresponds then that Madhab is correct and if it does not then it is false and rejected. Is there any better way of differentiating between truth and falsehood then the Noble Quraan?

Another Name of the Quraan is "Al-Furqaan', which means the one that differentiates between truth and falsehood, the book

that makes the differences apparent between the paths of success and damnation.

Allaah Ta'ala says,

اَللہُ الَّذِيْ أَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَالْمِيْزَانَ

"It is Allaah Who revealed the Book *(the Quraan)* with the truth, as well as the scale *(of justice)*." (Surah Shura: 17)

It is a separate matter altogether that you do not believe in the Noble Quraan, that you doubt it, believing in a portion and disbelieving in another. Whereas Allaah Ta'ala explicitly states that it is the undoubted truth, wherein there is no doubt. One should have the relationship with the Quraan as expressed in these eloquent words mentioned by Hadhrat Sarmad. He says,

سرمد اختصار مے باید کرد * یک کار ازیں دو کارمی باید کرد

یاتن برضائے دوست می باید کرد * یا قطعِ نظر زیار مے باید کرد

Sarmad your complaint must be brief

From this one task you must obtain two things

Your effort must be spent in the pleasure of Allaah

Or you should turn away from your friend

If you accept the Quraan then accept every letter to be true and if you disbelieve in it then abandon it entirely. Allaah Ta'ala says,

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ

"Do you believe in a part of the Book and reject a part? What else can be the punishment for those of you who perpetrate this besides disgrace in this worldly life and being subjected to *(given)* the severest punishment on the Day of Qiyaamah?" (Surah Baqarah: 85)

We will only provide a few examples in each principle from the beliefs of the Shias, which should be gauged in accordance with the principle mentioned above.

THE SHIA BELIEF REGARDING ALLAAH TA'ALA

The most important and fundamental belief in Deen is the belief regarding the being and qualities of Allaah Ta'ala. All believe in Allaah Ta'ala and it is rare to find any sect that denies the existence of Allaah Ta'ala. The Muslim belief regarding Allaah Ta'ala is that He is free from all faults and is perfect in all His attributes. It is an accepted principle that the aptitude and intellect of any nation is gauged by studying his perception of Allaah. If a nations perception of Allaah Ta'ala is the superior and elevated then one can establish that, that nations mental capacity is also of the highest calibre. However if that nation has a demeaning or lesser perception of Allaah Ta'ala then one can conclude that, that nation has a very low mental capacity.

The Noble Quraan has taught us the correct perception of Allaah Ta'ala but whoever will discard the Quraan, will stumble and fall far off the path of truth and will wander aimlessly in the deviation.

We will only discuss the Allaah's quality of Knowledge. Allaah is All-Knowing and in this attribute too He is perfect. He knows everything, what has transpired, what is happening, and what is still going to be. Allaah Ta'ala describes Himself as "All-Knowing" and "All-Aware". Is there any person more knowledgeable regarding the attributes of Allaah Ta'ala than Allaah Himself? Is it possible for Allaah Ta'ala to be lying about these attributes? (Allaah Forbid) To say that Allaah Ta'ala is ignorant is not only sheer disrespect but Kufr as well. Allaah Ta'ala is free from all faults. Is ignorance not a fault?

THE SHIA BELIEF OF 'BADAA' (بَدَا) AND ITS NECESSITY

Despite this the Shias believe that Allaah Ta'ala does not have knowledge of everything and this is why His prophecies are sometimes incorrect and He is then forced to change His opinion. They say that this ignorance of Allaah Ta'ala is called 'Badaa' (بَدَا).

A side from Muhaqiq Thoosi there is not a single Shia Mujtahid who denies the belief of 'Badaa' (بَدَا). Is there even a single doubt that this belief does not in contradict the Quraan?

Now study the belief of 'Badaa' (بَدَا) in light of the narrations by the Aimah of the Ithnaa Ashariyah Shias.

1) Allaah Ta'ala announced through Imaam Ja'far Saadiq l that Ismail, the son of Imaam Ja'far will be the Imaam after him but Ismail performed certain undesirable actions, which Allaah did not have prior knowledge of because if He did then He would not have announced Ismail was to be the next Imaam. This why Allaah Ta'ala changed his opinion and declared that Imaam Ja'far's other son, Moosa Kaathim would be the Imaam.

They go on to say that Allaah Ta'ala never committed such a grave 'Badaa' (بَدَا) as this.

One should bear in mind that the sect of the Shias who believe in twelve Imaams and are known as the Ithnaa Ashariyah do not believe that Ismail was as Imaam. However there is another large sect of the Shias, known as the Ismailis, who believe that Ismail bin Ja'far Saadiq was the next Imaam. There are some sects in the Shias who do not accept the Imaam of another sect.

It is the belief of the Ithnaa Ashariyah Shias that whoever denies any of their Imaams is a Kaafir. The one who denies any Imaam is the same as that person who denies a Nabi. This is their ruling regarding the Sunnis as well. A few of the more rigid Shias go to the extent of ruling that the Sunnis are Najas (impure) and treat them as such as well.

2) Allaah Ta'ala had announced through Imaam Naqie the glad tidings that his son Muhammed will be the Imaam after him. However Allah Ta'ala did not know that Muhammed was going to pass away before his father, thus after he passed away Allaah Ta'ala was forced, due to His ignorance of this (Allaah forbid), to change His opinion and declare that Hasan Askari would be the next Imaam.

3) Imaam Baaqir says that Allaah Ta'ala had decreed the year 70 A.H as the year for the coming of Imaam Mahdi but when Imaam Hussein r was made martyred, Allaah Ta'ala became angry with the people of the earth and delayed the coming of Imaam Mahdi. Now we do not know when Imaam Mahdi will arrive.

They claim that Allaah Ta'ala experienced 'Badaa' (بَدَا), He did not have knowledge that Imaam Hussein r would be martyred or that He would become angry because of it. This is why

Allaah Ta'ala was forced to change His opinion and now no time has been stipulated for the coming of Imaam Mahdi.

The coming of Imaam Mahdi is a great blessing for the Shias and the quicker it happens the better. All Shias are waiting impatiently for his arrival. However there is one aspect of this that I do not understand and that is Allaah Ta'ala should have gotten angry with the murderers of Hadhrat Hussein r but instead Allaah became angry at the Shias, such that the coming of Imaam Mahdi was cancelled without any specifying any other time. As a result the Shias have been denied worldly gain and glory. This is also one of those things that no intelligent person, who is not a Shia, will believe. Their belief of 'Badaa' (بَدَا) does not end here but according to them Allaah Ta'ala has experienced it on many occasions and they even report that Hadhrat Ali r has stated that Allaah experiences 'Badaa' (بَدَا) in abundance[1]. (Allaah forbid)

وَمَا قَدَرُ اللهَ حَقَّ قَدْرِهِ

"They have not recognised *(the power and worth of)* Allaah as they should have done." (Surah An'aam: 91)

My friends! Their own Mujtahideen will mention the secret behind this. They will themselves tell you that the belief of 'Badaa' (بَدَا) is a fabrication of their Imaams and why the necessity arose to fabricate such a lie.

The inventors and creators of the Shia religion knew full well that the majority of beliefs and acts of this religion contradict the Quraan and are inconceivable, such that no sane person will accept it. This is why they have invented many leeways and flexibilities, which accommodate all of mans worldly desires.

[1] 'Usool Kaafi' page 211

The Imaams have been reported giving many prophecies and glad tidings, attributed to Allaah Ta'ala, regarding the coming of Imaam Mahdi. It has been said on numerous occasions that the coming of Mahdi is very close and will occur at any moment now. As soon as Imaam Mahdi arrives then disgrace will be lifted from the followers of this religion and they will receive honour, power, and authority. However when these prophesised dates came and Imaam Mahdi did not appear then it was said that Allaah Ta'ala experienced 'Badaa' (بَدَا).

Look at the sheer cheek and the deceptive nature of these people. How easy they disguise every fabrication and lewd act with the glaze of Deen. First they call Allaah Ta'ala Ignorant then they praise this quality of ignorance. They report that Imaam Ja'far Saadiq has said that there is no amount of worship equal to having the belief of 'Badaa' (بَدَا) and there is nothing more revered in the eyes of Allaah then the belief of 'Badaa' (بَدَا). If people were to know the reward for having the belief of 'Badaa' (بَدَا) then they would never stop talking about it. No Nabi was created until he accepted five things amongst which was the belief of 'Badaa' (بَدَا).

Now read the interpretation of 'Badaa' (بَدَا) as Allaamah Majlisi, the reference of which was given by Molvi Haamid Hussein Sahib, in his book ‘Istiqsaa’ul Afhaam’ volume 1 page 128-158, made it. He says,

"These prophecies were to console those believers who were waiting for the friends of Allaah to be at ease and the people of the truth to gain authority. If the Imaam had to inform the Shias in the very beginning that their adversaries would remain in authority and the Shias would remain in difficulty and that ease would only come after fifteen hundred or two thousand years then they would bedisheartened and would turn away from

Deen. This is why the Aimah informed their followers that the time of ease is coming soon."[1]

This makes it clear that these prophecies were not from Allaah Ta'ala but rather the Aimah fabricated it out of their own discretion.

The belief of 'Badaa' (بَدَا) was created also merely for deception. However who is to blame for this deception? According to what Allaamah Majlisi has said, the Aimah are to blame.

Do you actually believe that the character of these illustrious personalities was so dissolute that they would intentionally fabricate such tales and then attribute it to Allaah Ta'ala? In reality theses Aimah are free from all they have been accused of and it is only the members of Ibn Sabaa committee who are responsible for these fabrications.

The Aimah are being disgraced with such ease but who really ever endeavours to ascertain the truth of such matters. People are ever ready to tread any path, which they do while looking in the opposite direction. Neither do they see the path ahead nor do they listen to others who try to guide them.

You have learnt of a new belief and you have discovered that it contradicts the Quraan. It even contradicts reason. If you will keep this principle in mind while studying the beliefs of the Shia religion and gauge whether their beliefs are affirmed by the Quraan or contradict it then you will always find their beliefs in contradiction with the Quraan. Can these beliefs be that of the Deen which was taught by Allaahand His Rasul s? Allaah Ta'ala says to His Rasul s,

[1] 'Usool Kaafi' page 84

إِنَّكَ لَمِنَ الْمُرْسَلِيْنَ عَلىٰ صِرَاطٍ مُّسْتَقِيْم .
هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ وَلَا تَتَّبِعُوا السُّبُلَ

It is obvious that the beliefs of the Shias are entirely separate from that of the path. Rasulullaah s has said that all other path besides the straight path are the paths of Shaytaan.

This belief of the Shias was in relation to Allaah Ta'ala and we have discussed only one aspect therein. It is not possible to discuss this in more detail, in this brief treatise.

THE SHIA BELIEF REGARDING THE AMBIYAA

You must have read in the Noble Quraan that Hadhrat Aadam e was removed from Jannat because he was tricked by Iblees into eating from the forbidden tree, refer to Surah Baqarah, but the Shias have a different belief altogether. They believe that Hadhrat Aadam e was removed from Jannat because of him being jealous of the Imaams, despite being prohibited to do so. Everything in the Shia religion revolves around the Imaam.

One can read through the entire Quraan and he will not find this incident mentioned anywhere. One may even study the entire treasury of Hadeeth and still he will not be able to find this incident reported in any book. So what is the source of this fairy tale? They are unable to provide any reply except that it truly is not present in the Quraan or Hadeeth but to invent narrations in praise and glorification of the Imaams is a meritorious act. This is a lie but a praiseworthy lie. The Jews and Christians of the previous Ummat also did the same, and we have not done anything new.

It is the belief of the Muslims that none can surpass the rank of the Ambiyaa e. No Siddeeq, no Shaheed, no saint nor any

Imaam can be greater status than the Ambiyaa e but you will be left astounded by the doctrine of the Shias when you discover that according to them the status of every Shia is equal to the Ambiyaa.

Ponder over the following narration reported by the Shias,

"Hadhrat Ibraheem e asked Allaah Ta'ala, "O Allaah make me from amongst the Shia of Ali r." His Dua was accepted and he was included amongst the Shai of Ali r."

Allaah is indeed Pure! This is the status of the Shia of Ali r, that they equate themselves to Hadhrat Ibraheem e, Khaleelullaah.

As far as their belief regarding Hadhrat Ali r goes, they believe him to be superior then all of the Ambiyaa together. Allaah forbid! Why do they have this belief? Because they believe Hadhrat Ali r is Allaah.They might not profess it with their tongues but every Shia, deep down is a true Christian. Just look at their beliefs regarding the Ambiyaa e?

The Christians did not understand the true status of the Ambiyaa e and have accused many of the Ambiyaa of committing major sins. Whereas the Ambiyaa were sent for the reformation of mankind. They are pure and the sterling examples of noble character. They are not examples of those who instruct others to do good when they themselves are engulfed in evil. Their status surpasses that of the entire creation but the creators of the Shia religion have left no stone unturned in trying to degrade these noble personalities. Their purpose for doing this is only so that they can elevate Hadhrat Ali rabove all of the Ambiyaa and in doing so raise him to the rank of Allaah Ta'ala. They have achieved this and every single

sect of the Shias accepts him as their Rabb. The soul of Ibn Sabaa chants out the slogans of victory.

THE SHIA BELIEF REGARDING HADHRAT MUHAMMED s

The Shias do not believe that Rasulullaah s was the seal of the Nabuwwat. The reason for this is that they believe the Imaams who came after Rasulullaah s have the same rank as he had. Wahy (revelation) descends upon the Imaams, it is compulsory to obey them just as it was compulsory to obey Rasulullaah s and they have the choice to declare things as Halaal and Haraam. The Quraan that was revealed to Rasulullaah s went missing and this is why the Shias had to find other books to refer to. You must of been under the impression all this time that the Wahy (revelation) which used to descend upon Rasulullaah s through Hadhrat Jibraeel e has ended, as he was the seal of Nabuwwat and after him there is no other Nabi but this is the true belief of the Shias.

1) After the demise of Rasulullaah s, Hadhrat Jibraeel e descended and handed the 'Mushaf Fatimi' to Hadhrat Fatima R. This Mushaf was entirely different from the present Quraan and its greatest characteristic is that it did not contain even a single letter of the present Quraan.

So what does this Mushaf contain? They reply that it contained the names of all the kings who would rule until the Day of Qiyaamah as well as their life stories. This means that it contains nothing related to Deen. Is it possible to believe that Allaah Ta'ala felt the need to reveal a complete book of History for mankind?

2) The fairytales do not end here. They claim that another book was revealed. The 'Mushaf Ali', which was one voluminous book, as thick as the thigh of a camel.

What does this book comprise of? Laws and injunctions that oppose the Muslims. What an important book indeed!

3) 'Jafra Beeth' - This is a vast encyclopaedia, which contains all the knowledge of the Ambiyaa, saints and Ulama of the Bani Israa'eel.

4) An important register, which contains the names of all the Shias who will born until the Day of Qiyaamah as well as the names of their enemies who will be born until the Day of Qiyaamah. It is difficult to even find a place to store such a huge register, let alone receive it.

5) Besides these books, every year on the night of 'Laylatul Qadr', a book is revealed to the Imaam of the hour, which contains the laws that are to be passed for that year. In this book Allaah decrees which beliefs are to be maintained and which are to be Abrogated. The book of each year abrogates that of the previous year. This too must be a very voluminous book indeed!

The entire story of the "Real Quraan" being with the 'Absent Imaam' is a fairy tale. Neither will the 'Absent Imaam' ever come nor will the Shias ever see this "Real Quraan". They believe that the present Quraan has been altered, thus the need arose to have a book from which they could derive their beliefs and that too needed to be newly revealed.

They believe that changing the fundamental beliefs of Deen is also the choice of the Imaam. This year wine will be Haraam

and the next year it will be Halaal but Mut'aa and Taqiyah will always remain Halaal.

What we wish to know is that who has possession of those books that were revealed after Imaam Hasan Askari and in which library is it being kept? There are many of us who would like to view these books. We have complete conviction that neither will your "Real Quraan" or any of these other books ever be seen until the Day of Qiyaamah.

This too they believe the 'Absent Imaam' has in his possession. According to them he was only four or six years old when he feared being killed and took refuge in the cave. So did he take the "Real Quraan" and all these other books, the weight of which could not be carried by a number of camels, with him when he fled. Allaah is indeed Pure!

You have created a fairytale for yourselves! Lies and deceit! Do you honestly believe that having the following belief regarding Rasulullaah s is respectful? That when Imaam Mahdi arrives then the first person who will pledge his allegiance to him will be Rasulullaah s. Refer to 'Haqqul Yaqeen' page 167.

You will remember that the first belief that Abdullaah bin Sabaa propagated was that Rasulullaah s will also once again return to this world in a similar manner as Hadhrat Isa e. It was only much later that the purpose of this belief was revealed.
Ponder for a moment, a Nabi and that too the best and most elevated of all the Ambiyaa will pledge his allegiance to an Imaam. See the extent to which they have elevated the level of their Imaams and reduced the status of the Ambiyaa. This was the belief that they hold regarding Rasulullaah s.

They go on to state that Rasulullaah s failed to fulfil the obligations of Nabuwwat and out of fear for the Sahabah did

not fully impart the message to the people. Allaah Forbid! This is an outright assault on the personality of that very Nabi, in whose heart Allaah Ta'ala had engraved that he will fear only Allaah and no other. They claim that Rasulullaah swas instructed by Allaah on the 'Farewell Hajj' to announce the Khilaafat of Hadhrat Ali r but Rasulullaah s put off announcing it with the excuse that his people had just embraced Islaam and if he announced the succession in the name of his brother, they would turn away from Deen. Allaah Ta'ala then admonished Rasulullaah s, that if he does not fulfil this then he will be abandoning the duties of Risaalat. Still Rasulullaah s delayed in announcing it until Allaah promised to protect him. Rasulullaah s then announced it but then too in an ambiguous manner. Rasulullaah s concealed many verses from the Sahabah out of his fear of them, which remained concealed to this very day. (Refer to 'Imaadul Islaam' by Dildaar Ali).

O Shias! What can be said about your deception, "Concealed many verses from the Sahabah out of his fear of them, which remained concealed to this very day." Please inform us how you came to know of this? This is outright slander and a lie against Rasulullaah s. Can there be any allegation more atrocious than this? This is an insult to the Noble rank of Rasulullaah s. Allaah forbid! Is it possible to say that Rasulullaah s intentionally neglected his duties of Risaalat? That Rasulullaah s intentionally disobeyed Allaah Ta'ala, delayed in fulfilling His orders and concealed many verses of the Quraan. This would mean, Allaah forbid, that Rasulullaah s was not fit for the position of a Nabi and that Allaah erred in his selection. There can be no greater disrespect for Allaah and His Rasul than this. Yet they claim he concealed it to such an extent that none are aware of it to this day and nor is it possible to ascertain.

You have already read the belief of the Shias with regards to Allaah Ta'ala and now you have discovered what their beliefs are regarding Rasulullaah s.

Allaah Ta'ala praises the blessed wives of Rasulullaah s in the Noble Quraan but the Shias bear such enmity for Hadhrat Aisha R and Hadhrat Hafsah R that they absolve themselves from them, whereas they were beloved to Rasulullaah s. This sect has absolutely no love for Rasulullaah s and do not even think twice of causing pain to the heart of Rasulullaah s yet they still insist on calling themselves Mu'min. Allaah Ta'ala defines the meaning of a Mu'min in the Quraan in the following manner,

اَلنَّبِيُّ أَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهٗ أُمَّهَاتُهُمْ .

"The Nabi s has a greater relationship (of love) with the Mu'mineen than even their own selves, and his wives are their mothers (and therefore none may marry them even after his demise. As one's own mother, they deserve the utmost respect from all Muslims)."(Surah Ahzaab: 6)

THE SHIA BELIEF REGARDING THE SAHABAH p AND THEIR ATTITUDE TOWARDS THEM

You have just read the belief of the Shias regarding Allaah Ta'ala, the previous Ambiyaa as well as with Rasulullaah s. Now have a look at their belief regarding the Noble companions of Rasulullaah s. They shamelessly, not holding back in the least, call theses illustrious personalities Kaafir,

Munaafiq, and Murtad. Whatever abusive curses come to their minds they readily use to abuse the beloved Sahabah of Rasulullaah s. This sect has not only abandoned the Quraan but they have an open enmity with Allaah Ta'ala and His Rasul s. Allaah Ta'ala has stated that He has sent Rasulullaah s as a Rasul to the entire mankind with a complete Deen and that people will embrace Islaam in droves. Rasulullaah s was successful in the propagation and teaching of Deen like no other Nabi before him was. Even the western historians acknowledge that Muhammed s was the most successful of all religious and worldly leaders. However the Shias insist that this is all a lie, Allaah Forbid, and that Rasulullaah swas unsuccessful in his duty. They claim that all but five of the Sahabah turned Murtad after the demise of Rasulullaah s.

Is this not an outright assault on the blessed teachings and company of Rasulullaah s? It is as if they are saying that this had no effect on them at all. Is this not an assault on Islaam similar to that of the disbelievers? The world has borne witness to the truth of their Imaan, noble deeds, and unwavering obedience. History testifies to this but this is still insufficient for the guidance of the stubborn, obstinate, and radical Shias.

The names of the five Sahabah who they believe did not abandon Islaam are Hadhrat Ali r, Hadhrat Salmaan Faarsi r, Hadhrat Ammaar bin Yaasir r, Hadhrat Miqdaad r and Hadhrat Abu Dhar Ghafaari r. This is the complete list of believers. It is possible that it could be less but not more because according to some narrations of the Shias only Hadhrat Miqdaad r was a true believer and the rest had some fault or the other. There is a limit to the number of lies a person can speak. You will probably remember that on the occasion of Beit-Ridhwaan in ^ A.H, only five years prior to the demise of Rasulullaah s, there were fifteen hundred Sahabah regarding who Allaah Ta'ala

declared that He was pleased with them. It has even been proven by narrations from the Imaams of the Shias themselves that not a single one of them will enter Jahannam. Later on the occasion of the 'Farewell Hajj' there were a hundred and forty thousand Sahabah, seventy thousand during the expedition to Tabuk and at the time of the demise of Rasulullaah s one hundred and twenty-four thousand Sahabah were present. However the Shias say that Allaah was wrong, Hadeeth is wrong, even History is wrong, they will never accept that there were any other believers besides these five individuals. The reason for this rejection is that if they accept the Sahabah as Mu'mineen then the entire Religion of the Shias will be fall apart and their religion condones such pleasures and delights which they find impossible to abandon.

My friends! What a great injustice indeed. Had this been the beliefs of any other sect then you would waste no time in declaring them as renegades and disbelievers.

At the end of it all we would like to know why they have such hatred for the Sahabah of Rasulullaah s because after all Rasulullaah s loved them and Hadhrat Ali r as well as his entire progeny loved them too. The Shias reply that they have an intense love for the Ahle-Beit and the Sahabah were the enemies of the Ahle-Beit, even though they cannot prove that they were the enemies of the Ahle-Beit. I wish to ask the Shias whether they love the Ahle-Beit because of their love for Rasulullaah sor is love for the Ahle-Beit compulsory in itself? If they say it is compulsory in itself then they are astray and if they love them out of their love for Rasulullaah sthen why do they not have the same enmity for those people who were known disbelievers and who went to great lengths to inflict harm on Rasulullaah s? Such enemies of Rasulullaah s are never cursed.

Truthfully speaking they never curse Abu Jahal, Abu Lahab, etc. Outwardly you profess love for the Ahle-Beit but in reality you deny the Deen of Rasulullaah s. The Quraan, Hadeeth and Shariaat of Rasulullaah s reached us through the Sahabah and if these very individuals are declared as Kaafir then whatever has reached us through them will be void of any reliability. What form of friendship is this?

THE POSITION OF THE SAHABAH p ACCORDING TO ALLAAH TA'ALA

Allaah Ta'ala says that the Sahabah are true believers, having firm Imaan in Allaah Ta'ala. They are better than all the other Ummats. They reformed people, call towards good and prevented evil. Amongst them are the Muhaajireen, who made great sacrifices in Allaah's path and were deprived of their wealth and possessions. Amongst them are the Ansaar who assisted Rasulullaah s and the Muhaajireen. The Sahabah fought in Allaah's path, spent their wealth, and sacrificed their lives for Allaah's Deen. Allaah announced that He is pleased with them and that they are all pleased with him. Attaining the pleasure of Allaah is a magnificent bounty of Allaah indeed. It is not easy to achieve and everyone cannot attain it. Allaah Ta'ala Himself testified to their sincerity declaring them to true Believers. Allaah Ta'ala gave them the glad tidings of His mercy and in clear unambiguous words stated that they will be forgiven. Allaah Ta'ala promised to forgive their sins and to grant them lofty gardens beneath which rivers flow, wherein they shall abide forever.

The names of those Sahabah who are included amongst the forerunners have a unique rank amongst them and are guides and leaders for the entire Ummat. Rasulullaah s has praised the

unique qualities of specific Sahabah and the blessed company of Rasulullaah swho had moulded them in his image. None of the Sahabah ever intentionally spoke a lie after embracing Islaam. If any of them erred then too he rectified his error immediately. None of them intentionally committed a major sin. Not a single one of the Sahabah ever perpetrated any act that was in direct disobedience to Rasulullaah s. In spite of this the Shias still insist that it is all lies. The condition of this sect is that they are ready to disrespectfully cast aside the word of Allaah for their own opinions and show absolutely no regard for the beloved Rasul of Allaah s. They do not have an inkling of love within them.

What else will you deny? In reality you are very audacious that you have the courage to even belie Allaah Ta'ala. You mock the words of Allaah and show disrespect towards it. You have learnt these habits from the Jews. The evil effects of Ibn Sabaa and his agents have rubbed off on to you. You can deny the truth a thousand times but it will always remain the truth and can never be changed. The habits of the Jews have been proven in the Quraan and your word and actions resembles that of the Jews in every detail.

A tree is judged by the fruit it bears and the success of a teacher is judged by the actions and character of his students. It is a fact of history that no spiritual guide or Nabi has ever moulded his disciples perfectly in his image like how Rasulullaah s had done to his Sahabah. The disbelievers also acknowledge this but the Shias refuse to accept it. The effect of the Taqwa, truthfulness, piety and purity of the Sahabah was such that the light of Islaam spread quickly throughout various countries which was no easy task.

The most superior of all the Sahabah is Hadhrat Abu Bakr r, who accompanied Rasulullaah s in the cave of Thoor. Allaah Ta'ala has mentioned his virtues in the Noble Quraan and Allaah Ta'ala has not mentioned the virtues of any other Sahabi specifically in the Noble Quraan.

All the Mufassireen are in consensus that the concluding verses of Surah Lail were revealed regarding Hadhrat Abu Bakr r. The verse is as follows,

"far removed from it (Jahannam) shall be the one with the most Taqwa who spent his wealth to purify (his soul from greed and from other sins by attaining Allaah's pleasure and resultant forgiveness). He does not have (to spend in charity because he has) to repay a favour to anyone (but he spends for no reason) except for the pleasure of his Exalted Rabb. (His good deeds are therefore done sincerely for Allaah's pleasure and for no ulterior motive). Soon he shall be (well) pleased (when Allaah rewards him in full in the Aakhirah)." (Surah Lail: 17-21)

In another verse Allaah Ta'ala has said,

"The most elevated amongst you according to Allaah is the one who has the most Taqwa."

If both these verse are read together then one will discover that Hadhrat Abu Bakr r, whom Allaah Ta'ala addressed as the one having Taqwa, to be the most superior in rank according to Allaah, after all of the Ambiyaa.

Allaah Ta'ala caused tranquillity to descend upon them when he was with Rasulullaah sin the cave of Thoor and he became anxious. This was a great bounty and favour which Allaah Ta'ala had bestowed upon him. Rasulullaah s awarded Hadhrat

Abu Bakr r the title of Siddeeq and according to Allaah Ta'ala the rank of Siddeeq is next after the Ambiyaa.

فَأُوْلَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُوْلَئِكَ رَفِيقًا .

"They are those who will be (in the Aakhirah) with those whom Allaah has favoured from amongst Ambiyaa (those who received divine revelation), "Siddeeqeen" (one who testifies immediately to the truth), martyrs (those prepared to die for Allaah and Rasulullaah s) and righteous ones (those who purify their bodies and souls). These are indeed the best of companions." (Surah Nisaa: 69)

Rasulullaah s appointed Hadhrat Abu Bakr as Imaam in his place during his final illness.

We will now quote a few verses of the Noble Quraan regarding the lofty rank of the Noble Sahabah. Thereafter we will report a few Ahaadeeth of Rasulullaah s as well as the opinions of Hadhrat Ali, Hadhrat Hasan, Hadhrat Zainul-Aabideen, Imaam Baaqir, and Imaam Ja'far Saadiq regarding the noble status of the Sahabah, specifically regarding the three Khulafaa Raashideen. Theses narrations will prove the sincerity, exalted position, as well as permissibility of their Khilaafat.

The Shias will be disturbed by these narrations and will be unwilling to accept it, mainly because it defies the dictates of their base desires. If they accept these narrations then they will have to forsake their religion and this is highly unlikely because they love their religion very much, even if it is hanging on a thread.

If only they would accept the reality that every group testifies that his religion and beliefs are correct, whether they worship only one Allaah or even if they worship many deities. Those who worship their Rabb whom they cannot see and even those who worship idols, trees, snakes, cows, the sun, the moon or even Shaytaan. Those who believe that Allaah is a man as well as those who believe that Allaah has a son. Those who believe that Allaah Ta'ala is All-Knowing and those who believe that Allaah is ignorant and that His knowledge is inconsistent. Those who believe that Rasulullaah s was successful in fulfilling his duties as well as those who believe that he was unsuccessful. Those who believe deceit to be an act of worship, and those who believe it to be the mother of all evils. Those who think ill of the Sahabah, and those who believe that they were true believers. Every religion contradicts another religion. A belief of one religion contradicts the belief of another Religion. Both cannot be correct. The path of truth is only one and all others are the paths of deviation. Now one might wonder as to which is the 'Straight Path' and how does one deduce which is the path of truth. (For this we have to turn to the Noble Quraan)

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ

"Verily those who have Imaan, who migrate and who strive *(exert themselves)* in the way of Allaah *(for Islaam),* these have hope of Allaah's mercy *(His rewards).*" (Surah Baqarah 218)

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

"For those who migrate *(leaving behind their homes, families, and wealth),* who are driven out of their homes *(by oppression),* who suffer pain in My cause *(for my Deen),* who fight *(in Jihaad)* and are killed, I shall most certainly remove from them *(forgive)* their evil actions and I will certainly enter them into Jannaat beneath which rivers flow." *(All of this is)* A reward from Allaah. With Allaah are the best *(worthy and deserving)* rewards." (Surah Aal-Imraan: 195)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ .

"You *(the followers of Muhammed* s*)* are the best of all nations who have been raised for *(the befit and salvation of)* mankind. You command what is right, forbid evil *(Kufr, Shirk, wickedness, etc)* and believe in Allaah *(Umar* r *said, "Act on this verse to be included in the Ummat of Muhammed s)*. If the Ahlul Kitaab were to have Imaan, it shall be better for them. Some of them are Mu'mineen *(they reform themselves and others)* while most of them are disobedient *(Kuffaar)*." (Surah Aal-Imraan: 110)

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ .

"Without doubt those who had Imaan, who made Hijrah *(migrated for Allaah's pleasure)* and who strove in Allaah's way with their wealth and their lives *(the Muhaajireen)*; as well as those *(the Ansaar)* who granted shelter *(to them)* and assisted *(them),* they are all guardians *(heirs and helpers)* of each other. As for those who had Imaan but did not make Hijrah, you do not have any guardianship over them *(you cannot inherit from them nor give them a share from the spoils*

of war) until they make Hijrah. *(However)* If they seek your assistance in Deen *(against the Kuffaar)*, then it will be obligatory upon you to assist them *(against any enemy)*, except against a nation with whom you have entered into a *(peace)* treaty *(You cannot assist them to fight such a nation)*. Allaah sees all that you do." (Surah Anfaal: 74)

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ.

"Allaah is pleased with the first to lead the way from the Muhaajireen, the Ansaar and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannaat beneath which rivers flow, in which they shall live forever. This is the ultimate success. *(This verse clearly illustrates the great status of the Sahabah and it will therefore be wrong to revile them.)*"(Surah Taubah: 100)

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي
الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۖ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ
بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

"If you do not assist him *(Rasulullaah* s), then indeed Allaah had assisted him when the Kuffaar drove him out *(of Makkah)*. He was the second of the two *(the other being his bosom friend Abu Bakr* r*)* when they were *(hiding from the Kuffaar)* in the cave *(outside Makkah)* and he *(Rasulullaah* s*)* told his

companion *(Abu Bakr* r*)(when the Kuffaar were on the verge of capturing them)* "Do not grieve *(do not fear for my safety)*. Verily Allaah is with us *(and He will protect us from the Kuffaar)*." So Allaah caused his tranquillity *(serenity, mercy and peace)* to descend on him, and assisted him *(on various occasions)* with an army *(of angels and other creation)* that you had not seen. And *(Allaah)* placed the word of the Kuffaar *(the call to Shirk)* at the very bottom while the word of Allaah *(the Kalimah)* is right at the top. Allaah is Mighty, the Wise." (Surah Taubah: 40)

This final verse speaks highly about the status of Hadhrat Abu Bakrr.

Ahaadeeth and the opinions of the Aimah regarding the Sahabah

Those Ahaadeeth of Rasulullaah swhich have been reported in the books of the Shias.

1) Allaamah Kaashaani has mentioned in his Tafseer that Rasulullaah s has said, "None of those who participated in the Beit-Ridhwaan will enter Jahannam."

2) It has been reported from Imaam Moosa Radhaal
that Rasulullaah s has said,

أَصْحَابِيْ كَالنُّجُوْمَ بِأَيِّهِمْ إِقْتَدَيْتُمْ إِهْتَدَيْتُمْ

"My Sahabah are like stars, whomsoever amongst them you will follow, you will be rightly guided."

3) Imaam Moosa Radhaa l has testified to the authenticity of this Hadeeth,

اَللهَ اَللهَ فِيْ أَصْحَابِيْ لَا تَتَّخِذُوْهُمْ غَرَضًا

"Fear Allaah! Fear Allaah with regards to my Sahabah. Do not make them a target (for your accusations)."

4) It is reported in 'Nahjul Balaaghah' that Hadhrat Ali r has mentioned regarding the status of Hadhrat Abu Bakr r or Hadhrat Umar r. Their names have been removed from the original book and been replaced by the word "**فُلَان**" (a certain person). However the majority of the Shias are in consensus that it refers to Hadhrat Abu Bakr r and a few are to the opinion that it refers Hadhrat Umar r. Nevertheless it refers to either one of them and it is mentions praise of them, and that too by Hadhrat Ali r.

لِلّٰهِ بِلَادُ فُلَانٍ لَقَدْ قَوَّمَ الْأَوَدَ وَدَاوَى الْأَمَدَ وَ أَقَامَ السُّنَّةَ وَخَلَّفَ الْفِتْنَةَ وَذَهَبَ نَقِيَّ الثَّوْبِ قَلِيْلَ الْعَيْبِ أَصَابَ خَيْرَهَا وَسَبَقَ شَرَّهَا أَدّٰى إِلَى اللهِ طَاعَتَهٗ وَأَلْقَاهُ بِحَقِّهٖ رَحِلَ وَتَرَكَهُمْ فِيْ طُوْقٍ مُّتَشَعِّبَةٍ لَا يَهْتَدِيْ فِيْهِ الضَّالُ وَلَا يَسْتَيْقِنُ الْمُهْتَدِيْ .

"Allaah reward a certain person *(Hadhrat Abu Bakr* r*)*, who straightened that which was crooked and cured spiritual ailments. He upheld the Sunnat of Rasulullaah s and eliminated fitnah (turmoil). He left this world pure and with a few faults. He drew the best out the Khilaafat and left before the turmoil began. He fulfilled his duties to Allaah to the letter and fulfilled it with justice. He left this world and left the people on a distinct path on which those who are astray will never be able to guided and those who are on the truth will not be able to believe."

In this sermon Hadhrat Ali r mentioned ten virtues of Hadhrat Abu Bakr r,

i) He guided people off the path of deviation onto the straight path.

ii) He cured spiritual ailments through his sermons and advices.

iii) He upheld the Sunnat of Rasulullaah s.

iv) He established such a system that turmoil did not spread during his Khilaafat.

v) He was free from any form of condemnation.

vi) He drew the good from Khilaafat and remained safe from its vices.

vii) He obeyed Allaah Ta'ala as He ought to be obeyed.

viii) He possessed Taqwa as one should possess Taqwa.

ix) After he left this world people were left bewildered.

x) After he left this world people became divided.

5) Hadhrat Ali r has said regarding Hadhrat Abu Bakr r and Hadhrat Umar r, in the letter that he wrote to Hadhrat Muawiyah r. (Refer to 'Nahjul Balaaghah')

"They were the best in Islaam and the best Khalifah of Rasulullaah s was Abu Bakr r and the best Khalifah of his Khalifah was Umar r. I take an oath on my life that they have an exalted status in Islaam and their deaths were a great loss

for Islaam. May Allaah Ta'ala have mercy on them both and reward them greatly for the good they accomplished."

6) Imaam Hasan r has narrated that Rasulullaah s has said, "Abu Bakr r is my hearing, Umar r is my seeing, and Uthmaan r is like my heart."

Sheikh Ibn Babuway Qumie has reported this narration from Imaam Moosa Radhaa in his book, 'Ma'aaniyul Akhbaar'.

7) Imaam Baaqir l has been reported to have said, "I do not deny the virtues of Abu Bakr r and Umar r but Abu Bakr r was superior to Umar r."

8) A person once asked Imaam Baaqir l and asked whether it was permissible for the handle of the sword to be decorated? Imaam Baaqir l replied,

"Yes, it is permissible because the sword of Abu Bakr Siddeeq r had a handle made out of silver." The narrator says that he asked Imaam Baaqir l if he also refers to Abu Bakr r as Siddeeq. As soon as the Imaam heard this he rose from his place angrily and said, "Yes I do, he is Siddeeq, he is Siddeeq, he is Siddeeq. Whoever does not refer to him as Siddeeq, may Allaah Ta'ala not testify to his (success in this) world and the Hereafter." ('Kashful Ghummah fi Ma'arifatil Aimah)

9) Imaam Ja'far Saadiq l has said regarding Hadhrat Abu Bakr and Hadhrat Umar r, "They were both Imaams, just and fair. Both of them were on the truth and passed away on the truth. May Allaah's mercy descend upon them on the Day of Qiyaamah."

10) We will only mention a supplication which Hadhrat Zainul Aabideen lmade to Allaah Ta'ala, when in total seclusion. There is no possibility of claiming that he said this as 'Taqiyah'. It has been reported in 'Saheefah Kaamilah', which according to the Shias is no less than the Quraan in authenticity and which they refer to as the 'Ornament of the family of Muhammed s'. I quote from 'Aayaat Bayyinaat'[1] volume 1 page 74-75. The original Arabic text was also reported in the sub-notes of 'Aayaat Bayyinaat', the translation of which is,

"O Allaah! Let Your mercy descend upon the Sahabah of Muhammed s, especially upon those who fulfilled the responsibilities of his companionship and endured all forms of difficulties and hardships in assisting him. Those who united together and assisted him in every possible manner. Those who hastened in accepting his Risaalat and surpassed all others in accepting his invitation. When Rasulullaah s presented his proofs for his Nabuwwat they embraced him without a second thought and in the propagation of his mission sacrificed their children, spouses, and families. They were forced to kill their own fathers and sons in trying to establish the foundations of Deen. When they grabbed the hand of Rasulullaah s, their tribes forsook them and when they came into the company of Rasulullaah s, their families severed ties with them. O Allaah! Do not disregard those sacrifices that the Sahabah of Muhammed s made for your sake and the legacy that they have left behind them. Appease them with your pleasure as they brought the creation closer to You and fulfilled the rights of propagating Islaam along with Your Nabi s. O My Rabb! We express our gratitude for leaving their homes and families for

[1] This is a unique book in refutation of the Shias. It was written by Muhsinul Mulk Sayyid Muhammed Mahdi Ali Khan Sahib, who was previously a Shia who then reverted to Sunni. This book can be obtained from Darul Ishaat Karachi.

Your sake, abandoning the life of ease and comfort for struggle and adversity.

O Allaah! Reward those who followed them with a most gracious reward, who would supplicate, "O our Rabb! Forgive us and our brothers who preceded us with Imaan." Those who followed in their footsteps and adhered to their practice, who treaded the path of guidance laid by them and possessed no doubt in assisting them nor any doubt in following in their footsteps. Those followers who were the helpers of the Sahabah, who possessed the same guidance as the Sahabah as well as those who then followed them. Those who agree with the Sahabah and those who do not bare no resentment for the Sahabah for what they had imparted to them.

O Allaah! Let your mercy descend upon those who pledged their allegiance to these Sahabah, and upon their spouses and progeny, from this day of ours until the Day of Qiyaamah."

What more can be said? Imam Zainul Aabideen l has mentioned such meritorious virtues of the Sahabah. Is there still any room for doubt? Will this be refused under the pretext of Taqiyah as well? Is there a need to observe 'Taqiyah' when conversing with Allaah Ta'ala? Does one speak lies to Allaah as well? Will the Shias refuse to follow Imaam Zainul Aabideen also? How unfortunate, their own Imaam praises the Sahabah and supplicates in their favour yet they absolve themselves from the Sahabah and regard those who follow in their footsteps as Kaafir and those who regard them as enemy they regard as Muslim.

Distressing indeed! They do not listen to logic nor use their own common sense. They have deviated and wandered so far astray from where they cannot see Islaam or the Noble Quraan.

The Sahabah of every Nabi was pious and adhered to all the teachings of his Nabi. No Ummat ever spoke ill of the companions of their Nabi in the past nor cursed them except for the Shias.

Whatever curse they invoke upon the Sahabah will turn against them.

THE SHIA BELIEF REGARDING THEIR IMAAMS

Now let us study the beliefs that they have regarding their Imaams. To what level have they degraded them? As far as character is concerned, they have tarnished their reputations in the worst manner possible whereas they were sterling examples of Noble character. They accuse their first Imaam (Hadhrat Ali r) of practising 'Taqiyah' and of being a Hypocrite. Allaah Forbid!

You will see shortly what an immoral person Zuraarah was yet they accept him as a reliable narrator. He says that he was sitting with Imaam Baaqir l when a certain person came to enquire regarding a certain ruling, to which he replied. Shortly thereafter another person came and asked the same question but he gave an entirely different reply. After they had both left he said to Imaam Baaqir l, "They were both your followers yet you gave them both contradicting replies." Imaam Baaqir l answered, "This is better in my favour. In this is our safety otherwise we will not remain alive." He narrates that when he enquired from Imaam Ja'far Saadiq l about this matter then he too gave the same reply as Imaam Baaqir l.

It is not only reported that they gave two or three contradicting replies to one question but they report that up to seventy different replies may be given. They report that Imaam Ja'far Saadiq l has said, "Seventy different answers come to mind

when I am asked a question and I relay whichever one I wish to relay."

They have portrayed Imaam Ja'far Saadiq l in a most demeaning manner as if he was a deceitful and dishonest person, whereas he was a great friend of Allaah. We say that Zuraarah fabricated this narration. Hadhrat Fareedudeen Athaar l, who was an extremely pious and devout saint of Allaah, has mentioned in 'Tadhkiratul Auliyaa', the virtues of Imaam Ja'far Saadiq l in such a manner that it becomes known that words cannot accurately describe the virtuous nature of Imaam Ja'far Saadiq l.

آں سلطانِ ملتِ مصطفوی ، آں بُرہان حجتِ نبوی ، آں عاملِ تصدیق ، آں عالم تحقیق ، آں میوۂ دلِ اولیاء ، آں جگر گوشۂ سید الأنبیاء ، آں عارفِ اعتماد ہمہ بروئے بود و مقتدائے مطلق بود ، ہم عباد را مقدم بود ، وہم زہاد را مکرم .

"He was a champion of the Deen of Rasulullaah s, a proof of the Nabuwwat of Rasulullaah s, true in his actions, a scholar of research, the heart of the Auliyaa of Allaah, a piece from the heart of the chief of all Ambiyaa, a lover and recogniser of Allaah, the leader of all Mashaikh. All people trusted him and he was the spiritual guide of all, of the worshippers and the ascetics." ('Tadhkiratul Auliyaa')

Member of the Kufah insurgents! You have slandered everybody and have not left anyone unscathed such that you have even slandered your very own Imaams. Who can be more deceitful than you? Yet you continue to be accepted as a

reliable narrator. What can be said about the unfortunate followers of an unfortunate one.

If you will ask any person with an inkling of integrity then he will immediately testify that this is a complete lie. It is a fabrication of the Munaafiqs and troublemakers, who the Imaams barred from coming close to them. They spoiled the reputations of these Imaams and ascribed many of their own fabricated narrations to these Imaams. The Imaams openly absolved themselves from these individuals and invoke Allaah's curse upon them, calling them liars and wretched. This has also been reported in the books considered reliable by the Shias but it is still unclear why they continue to accept these filthy allegations. The noble Imaams were most certainly innocent of all that they have been accused of.

After examining the beliefs of the Shias regarding Allaah Ta'ala, Rasulullaah s, the Sahabah and even their illustrious Imaams you would have noticed that they do not have a high regard for anyone. What is the reason for this? This is not simple to answer and needs to be reflected upon. It seems as if someone wrote these beliefs, from the shadows, with the intention of destroying Islaam. He deceived the Muslims and people continue to be deceived. They hurry to accept whatever false and deviant beliefs are placed before them without pondering over it first. What else could drive a person to speak ill of Allaah Ta'ala, the Ambiyaa, Rasulullaah s and his companions when he claims to be a Muslim? Leave everything aside, they even speak ill of their own Imaams, whom they believe to be sinless. Can there ever be such revolting beliefs in any religion? Islaam is the true Deen of Allaah and cannot and does not consist of such deviant and immoral beliefs. If these immoral beliefs have to be presented before any disbeliever then it will only increase his abhorrence towards Islaam.

My friends! Either it is me who is deceiving you or Ibn Sabaa or his students have ensnared you in their web. Only you can decide that. If I am deceiving you then may Allaah's curse as well as that of the angels and entire mankind, be upon me.

Ponder over these matters! Allaah Ta'ala has given you eyes and ears use them. If someone says something logical to you then listen to it. Why do you become deaf and blind.

There are still two beliefs of the Shias, the study of which is most interesting. The acts of Mut'aa and Taqiyah; which are considered as the two most sacred forms of Ibaadat.

lL

MUT'AA

قَدْ أَفْلَحَ الْمُؤْمِنُونَ . الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ . وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ . وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ . وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ . إِلَّا عَلَى أَزْوَاجِهِمْ أوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ . فَمَنِ ابْتَغَى وَرَاء ذَلِكَ فَأُوْلَئِكَ هُمُ الْعَادُونَ .

"The Mu'mineen have truly succeeded. *(The Mu'mineen are)* Those who are humble *(Sincere, tranquil)* in their Salaah, who turn away from futility *talk and acts that have no benefit)*, who fulfil the act of paying Zakaah *(punctually and happily to purify the heart, body and wealth)*, and who safeguard their private organs *(from adultery, fornication and other illicit sexual acts)*, except when it comes to their spouses and the slave women whom they own. They will surely not be blamed about *(cohabiting with)* them. Whoever seeks more than this *(by fulfilling their sexual desires in a manner that the Shariaat forbids)*, then such persons are transgressors indeed. *(The Mu'mineen are also)* Those who give due regard to *(fulfil)* trusts and their pledges *(taking every precaution to fulfil the pledges and promises they make to Allaah and to people)* and are particular about their Salaah *(ensuring that their Salaah is performed on time and with all the necessary requisites and etiquette)*. These are the heirs who shall inherit Firdaus *(the highest level of Jannat)*, where they shall live forever." (Surah Mu'minoon)

Allaah Ta'ala has permitted sexual relations with only two classes of women, one's spouse, and slave women whom they own.

On one occasion the Khalifah Ma’moon Rasheed announced that Mut’aa is permissible. Qaadhi Yahya then had a short but successful discussion with Ma’moon Rasheed regarding its impermissibility.

Qaadhi Yahya: - Islaam has turned a new chapter.

Ma’moon Rasheed: - What chapter is that?

Ma’moon Rasheed: -Fornication has been declared to permissible.

Qaadhi Yahya: - And how is that?

Ma’moon Rasheed: -Mut’aa is after all fornication.

Qaadhi Yahya: -What is your proof for this?

Ma’moon Rasheed: -The following verse of the Quraan, (the verse quoted above), it permits sexual relations with only two types of women, one’s spouse and female slave. Is the women with whom Mut'aa practised a slave?

Qaadhi Yahya: -No.

Ma’moon Rasheed: - Is she then Shar’ie spouse? Will she inherit from her husband? (She is not his spouse nor will she inherit nor is there a need for divorce or any maintenance.)

After this discussion Ma’moon Rasheed retracted his decree regarding the permissibility of Mut'aa.

Those relations that have been declared unlawful in the Noble Quraan will always remain unlawful; regardless of

thedecorative name it may be given. Fornication has been declared unlawful in the following manner,

وَلَا تَقْرَبُوا الزِّنٰىٓ إِنَّهٗ كَانَ فَاحِشَةً ، وَسَآءَ سَبِيْلًا .

“And do not even draw (go) near to fornication (do not indulge in anything that may lead to it). It is truly an indecent (shameless) act and the worst of ways (because it leads to immorality and illegitimate children in society and also leads to Jahannam).” (Surah Bani Israa’eel: 32)

The purpose of Nikaah is not only to satiate one’s passions. Allaah Ta’ala has said, “

مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ وَّلَا مُتَّخِذَاتِ أَخْدَانٍ .

“As properly married men (with the intention of preserving your chastity) and not as fornicators (not merely to gratify your desires).”(Surah Nisaa: 24)

The meaning of the above is that one should not marry a woman merely for the satisfaction of his carnal desires or so that he may indulge in secret sexual relations. However when one ponders over the reality of Mut'aa then it closely resembles Zinaa (fornication). Mut'aa is made for a few days only and its purpose is in total contradiction with the purposes described by Allaah Ta'ala above.

Logically too, Mut'aa is impermissible. The purpose of Nikaah is to procreate, Nikaah is announced publicly so that people become aware of the permissibility of their union and whatever children are born from this union are regarded as their legitimate offspring.

In adultery and fornication the purpose is not to procreate but rather to satisfy one’s passions. At times if a child is conceived then efforts are made to terminate the pregnancy. Now let us consider, is the purpose of Mut'aa to procreate? Never! Mut'aa can be made for one morning and even for an hour. It is made in secret and none know of it besides the two people concerned. The majority of the time it is impossible to even determine who the father of the child is. I ask with the utmost respect that did they perform Mut'aa with the intention of procreation or merely to gratify their base desires.

Mut'aa has become the guise for fornication. It is a strange fact of the Shia religion that the very act which is against the decree of the Quraan has attained such a lofty position that instead of being regarded as a sin it has become the ultimate act of worship.

There is no nation in this world wherein every single individual is free from all character flaws but they do not regard them as noble character. They regard it as bad character and abhor such qualities, continuously trying to reform it. There has to be a limit to the degradation of this religion, which does not only regard immoral behaviour as praiseworthy but has transformed it into an act of worship as well. The respected and learned amongst them, instead of preventing people from this type of behaviour and admonishing them, praise their behaviour and encourage them to continue in this manner. Sad indeed is their condition. The entire world regards deceit as evil but the Shias regard it as an Ibaadat. In a similar manner they have guised fornication with the attire of Mut'aa and ‘transformed’ it into an act of worship.

Such an act of worship that is even greater than Salaah and fasting. If any person performs Mut'aa just once then he attains the status of Hadhrat Hussein r and if he performs it twice then he attains the status of Hadhrat Hasan r. If he performs it three times then he attains the status of Hadhrat Ali r and if he performs it four times then he attains the status of Rasulullaah s. Allaah Forbid! If this were to be elevated by one more level than what would remain.

People are unable to ponder over one law for even a minute. Who can be more blind than that person who possesses eyesight but refuses to see? Who can be a greater fool than that person who possesses intellect but refuses to use it? He is an animal. Nay! Even worse than animal. They go on to say that the Sunnis, who do not perform Mut'aa will be resurrected on the Day of Qiyaamah in that condition that their noses will be cut off.

However one should bear in mind that none of the Imaams have ever performed Mut'aa. Whatever might be happening in the cities but in the villages to this day we have not heard of any person wife, daughter, or sister being allowed to perform Mut'aa. No moral person will condone this behaviour. Even in the cities, we have not heard of the wives of any of the Mujtahideen having attained the reward of performing these acts. What is the reason for them being so bent on avoiding such a meritorious reward in the first place?

Mut'aa has elevated the level of shamelessness and immorality which one can attain. Is it necessary to adopt shamelessness just to draw people to your religion? A form of Mut'aa is Mut'aa Dowriyah (communal Mut'aa). Man has sunk to the level of animals, which I do not have the courage to describe.

Qaadhi Nurullaah Shostari is a recognised Mujtahid of the Shias. In his book, 'Massibun Nawaasib' has admitted to the existence and permissibility of Mut'aa Dowriyah-necessary, and the only clause that he inserted was that it is only permissible with a woman who has stopped menstruating.

According to the certain extreme sects of the Hindus, one woman may be married to several brothers at the same time but Mut'aa Dowriyah has an entirely different meaning to the Shias,

You have upon you the scent of Kufr

I fear that instead of the Ka'abah, you might lead me to a temple

Today in Europe and America they endeavouring to escape from the restrictions of marriage and live a free life, without any responsibilities or limits but the agents of Ibn Sabaa achieved this decades ago and the west has only now begun to desire what the Shias have.

Stories can be true and they can be false but at times some stories are absolved of this differentiation because of what it propagates.

On one occasion one Sufi saw Sheikh Najdi in a dream. Everyone knows that Sheikh Najdi was an old aged man known to invent tales. The Sufi asked him, what is the latest news and the Sheikh replied with a deep sigh, "The world has changed. There was a time when I would meet people with the intention of teaching them something now I meet them to learn something." Sheikh added Mut'aa Dowriyah to the list of things he had learnt.

Here I wish to mention one law of the Shias, which has only a slight relation to Mut'aa.

You have now attained a brief insight into the Shia religion, is this the Deen of Allaah or is it man-made? If it is man-made, then is it the work of some pious individual or that of a devil? The Deen of Allaah can never be against the natural instinct of man nor will it promote immorality. We have Imaan that Islaam perfected noble character but you will find the majority of beliefs in the Shia religion to be against the natural inclinations of man and to be outright immorality. This is why it can never be the Deen of Allaah. According to the natural order of man, the purpose of Nikaah is procreation and both man and woman have been given the necessary tools and desires to accomplish this. The Imaam of the Shias, who according to their belief is sinless just as a Nabi and has been chosen for the spiritual and secular reformation of the servants of Allaah and who it is compulsory to obey just as a Nabi, has issued ruling that it is permissible to indulge in intercourse with one’s wife from the front as well as from the behind. This vile act which was mentioned last is known as ‘Watie fid Dubur’ (Anal intercourse) in Arabic and is universally regarded to be against the natural instinct of man. Even the law of the Hindus have classified this as a major sin. All the nations of the world as well as other religious denominations have ruled it to be a filthy and vile act but it is only the Shias who condone it. Even the atheists, who have no religion, regard this as a filthy and illicit act. There is no disputing the fact that performance of such an act is not done for the purpose of procreation. Thus on for what spiritual or physical basis or to fulfil what desire did the Imaam permit this filthy act?

If this is termed reformation then what do you term asdeterioration? What will be regarded as a major sin? What

will be seen as the teachings of Shaytaan? Is sodomy something else? What was the act that resulted in the nation of Lute being wiped of the face of this earth? Even their homes in which they practised this immoral act was obliterated and the entire earth levelled. It remains a desolate land to this day as a lesson to all.

Even if we accept that an Imaam is chosen and appointed by Allaah, then the responsibilities of the Imaam would have increased tremendously and he would place great emphasis that absolutely no Muslim should indulge in the very act that caused the destruction of the nation of Lut e.

Now the decision needs to be made whether this was actually the ruling of the Imaam or was it that of another? If it is another's ruling then whose is it?

There is no doubt that this ruling is filthy and vile, and no person who fears Allaah will ever issue such a ruling. This can only be the ruling of that person who is himself filthy and possesses the qualities of Shaytaan. Do you still insist that it was the ruling of your Imaam? If that is the case then the Imaam can never be regarded as pious and Allaah-fearing. However no true Muslim is willing to accept such an allegation against any of the Imaams. The Imaams were noble and above such allegations. Thus we are forced to accept that this could not have been his ruling, which leads us to the conclusion that this is a fabricated ruling and in reality was falsely ascribed to the Imaam in the first place. Is fabrication a praiseworthy act and can be the act of any Muslim? Why will any Muslim intentionally ascribe such filthy fabrications to such a lofty and noble personality, thus earning himself the eternal punishment of the Aakhirah? You might ask then who has fabricated this?

We are astonished at the Shias (the educated and knowledgeable amongst them who possesses the aptitude to ponder over such discrepancies and claim to be deep researchers) as to how they allow themselves to accept such narrations as authentic which tarnishes the reputation of the illustrious Aimah. In the same light, the Shia religion which consists of many immoral and illogical narrations which have been ascribed to the Aimah, whereas in reality it can never be their words, and serves only to degrade their noble status.

What was the purpose for fabricating all these narrations? It can never be the work of a person having noble intentions but rather the work of a person who wanted the Muslims to be disgraced in this world. His intention was to make people believe that these narrations were of the Aimah and after regarding them as authentic, they would classify these acts as permissible, and thereby practice upon them and be led astray. Such a person would be an archenemy of Islaam and went to great lengths to lead the Muslims of the path of truth. I refer to the efforts of Ibn Sabaa and his agents. If you still doubt this then it is your shortcoming.

In order to make their religion seem attractive, a few immoral individuals have issued this ruling, that its teachings as far as morals are concerned should satisfy and placate the base desires to such an extent that any follower of this religion will be drunk by itsattraction.

You will have to accept that Ibn Sabaa and his students were experts in their field and left no chapter untaught in their propagation of immorality. If any person desires to traverse all the stages of wickedness and immorality without any obstacles then he only has to join the Shia religion.

The founders of the Shia religion were successful in their efforts to ensure that even fornication be indulged in without any remorse. To ensure that no person will ever regret having committed such an act and even the thought of repentance should not cross his mind. The simplest way of achieving this is to disguise it under the name of Mut'aa.

Fornication with all its temptations, welcomes all Shias with open arms.
When Qaadhi Yahya informed Ma'moon Rasheed that Mut'aa is nothing else but fornication, he was astounded. However Qaadhi Yahya was not wrong and that is why he proved that Mut'aa is fornication from the Quraan, after which there is no weightier proof.

Mut'aa in all its forms is fornication.

Every person has the choice to tutor others in religious affairs, Ibn Sabaa, and his students as well even though it is immoral teachings. However I have one complaint, to which I wish to turn the attention of the educated class, and that is Ibn Sabaa and his students ascribed their immoral teachings to the illustrious Aimah. This is a grave injustice to the Aimah yet these deceivers claim that they had no other means of propagating their beliefs as their voices would go unheard.

The distressing aspect of this is that the sorcery of these deceivers has had such an alarming effect that even the educated have accepted these narrations to be that of the Aimah, whereas the illustrious personalities of the Aimah are beyond such wickedness.

In 'Tahtheebul Ahkaam', a great deal of the propagation of Mut'aa has been ascribed to Imaam Ja'far Saadiql, (even though it is a complete fabrication). He has been reported to have said

that Mut'aa is not only permissible with a Christian or a Jew but with a Zoroastrian (fire-worshipper) as well and not only with a woman who is unmarried but with a married woman as well, regardless if he is aware that she is married or not and it is also permissible to perform Mut'aa with two real sisters at one time.

You must be utterly astonished by this since the Quraan explicitly forbids Nikaah with a Mushrik, married woman and with two sisters at the same time. Such teachings are in direct contradiction with the Noble Quraan. Imaam Ja'far Saadiq l was a renowned Faqeeh (Juro-consultant) and a great saint. Undoubtedly he has never said this. However you need to be aware of the psychology of the Shias. They will say to you that the Quraan which is the possession of the Absent Imaam does not declare such marriages as Haraam and even if it does contain such a decree then this applies to Nikaah only and not to Mut'aa. Mut'aa has no clauses and is a pure act, which even purifies what is impure. Have you already forgotten the many rewards and virtues contained in Mut'aa.

My friends! The deception of Mut'aa does not end here as the scope of permissibility in the Shia Religion is very broad. The Imaam has also given permission to a person hire out his slave to another for the purposes of Mut'aa.[1]

There is one aspect regarding the issue of Mut'aa which I do not understand. The founders of the Shia religion have intensely encouraged the practice of Mut'aa such that whatever

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[1] The translation of the Hadeeth in 'Tahtheebul Ahkaam' is as follows,
"Imaam Ja'far Saadiq was asked about hiring out one's slave for the purposes of Mut'aa and he replied, "It is not a problem." He was then asked, "Who will the child born of this union, belong to?" He replied, "To the owner except if it is decided otherwise when making the transaction."

rewards and virtues that one can possibly receive have been placed in the act of Mut'aa. Whoever performs it once will receive this reward and whoever performs it twice will receive an even greater reward, etc. Whoever deprives himself of Mut'aa will be deprived in the Aakhirah and will be resurrected without eyes. Whoever intentionally refrains from practicing Mut'aa will be included amongst the enemies of Allaah. These and many other virtues and admonishments have been reported regarding the practice of Mut'aa but regarding Nikaah, which is considered praiseworthy in all religions, not even a small portion of these virtues have been mentioned. What is the reason for this and what is the rationale behind the abundant virtues mentioned for Mut'aa? I accept that there is satisfaction in sin, especially in Mut'aa. It might give one exhilarating pleasure and gratification without any responsibility. However I would like to know what spirituality is there in Mut'aa that that all the rewards have been kept in it, such that the one who indulges in it three times attains the status of Hadhrat Ali r and whoever performs it four times attains the status of Rasulullaah s? Do you not see the absurdity in this?

Ibn Sabaa and his agents have degraded the status of Risaalat and Wilaayat to such a demeaning level that their followers can attain the rank of Risaalat and Wilaayat by just fulfilling their carnal passions, through the performance of Mut'aa for a few brief moments. Is this a religion or absurdity?

O students of Ibn Sabaa! Why did you not just clarify that you have prepared the means of fulfilling all one's passions and base desires so that none of the youth will ever be able to resist and thereby prepare their abode in the lowest of pits.

Ibn Sabaa and his agents have cast such a spell over their followers that even when the veil is lifted they continue to

remain deceived by the fabrications of their mentors. These beliefs of Kufr have snatched away their eyesight.

They claim that Mut'aa is not Zinaa (fornication). If this is so then what is the difference between the two? Allaah Ta'ala has said,

"It is truly an indecent (shameless) act and the worst of ways (because it leads to immorality and illegitimate children in society and also leads to Jahannam)."

Does this not fit precisely upon Mut'aa as well? They might not say it out loud but in their hearts they know that it is Zinaa (fornication). What harm will come to you if you reject it? You have the choice to call it Zinaa, Mut'aa, or any other name but its reality will not change (and it will always remain Zinaa).

It is mentioned that there was a Hindu by the name of Kolie, who lived in Lakhnow. He prepared the most delicious sweetmeats. However the foods prepared by the Hindus are Najas (impure) and impermissible to eat but the heart just refused to accept this and in the end his name was changed to Sheikh Kolie and his sweet meats then considered pure.

Similarly in Faidhabad there lived another Hindu, who used to prepare sweetmeats. I have heard that he died some time back. His sweetmeats are famous to this day. The method of transforming Halaal into Haraam and Haraam into Halaal has continued from the time of Ibn Sabaa. He named his sweetmeat 'Ghurbat Ali' and people began consuming his preparations with relish.

Those who abandon Allaah and embrace Shaytaan as their friend and still think that they are on the straight path, there is no cure for them.

Allaah Ta'ala has said regarding the Muslims,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"You *(the followers of Muhammed* s*)* are the best of all nations who have been raised for *(the befit and salvation of)* mankind. You command what is right, forbid from evil *(Kufr, Shirk, wickedness, etc)* and believe in Allaah."

Allaah Ta'ala has described two qualities of a true believer, "You command what is right, forbid from evil" but the Shias encourage evil. What has happened to your minds, where is your shame? (I request all Shias to ponder for a moment, and is it too much to ask, with a clear mind regarding the practices of Mut'aa and Taqiyah as the ill effects of these two practices effects one's character tremendously. Evaluate its permissibility with its impermissibility. I have high hopes that you will not be convinced of its permissibility. Now how will you react? Either you will have to abandon Shiasm or abrogate the practices of Taqiyah and Mut'aa. I am not asking you to abandon Shiasm because it is extreme difficult for a person to abandon the beliefs he has been raised with and which his father and grandfather have believed in. It is impossible for every person to do this but it is possible for you to remove those shameless acts and beliefs from your heart, which Ibn Sabaa and his agents fabricated for the destruction of Islaam, and abstain from its practice entirely.

One should endeavour to understand that Allaah Ta'ala has ordered us to inculcate within ourselves shame and modesty.

"Surely Allaah does not command immoral behaviour!"

But Shaytaan does!

TAQIYAH

Fear for one's life or one's health is not a prerequisite for the permissibility of Taqiyah but according to what has been reported from Imaam Baaqir l, it may be practised for whatever need one has. Each person is well acquainted with what he requires, so the right to perform Taqiyah will be based upon his discretion.

In essence there is complete freedom to practice Taqiyah with no restrictions or conditions. Overtime Taqiyah has become part of one's daily routine and conversations with those one knows and with others. It has become so embedded that one resorts to Taqiyah without a second thought. When a person does not understand an act to be a vice but rather a virtue and noble act then what is there to prevent him from perpetrating it without restraint. In reality Taqiyah is the root of all-evil.

Shias regard all these vices to be noble acts such that speaking the truth and sincerity in deed are non-existent. However when it is such an issue that cannot be resolved without speaking the truth, then matters become complicated and they take oaths upon oaths to justify themselves. When they need to emphasise their point theyblatantly say, "I take an oath by Allaah, I say this without Taqiyah."

Even they do not trust themselves. If only they would understand that saying you are not making Taqiyah does not provide confidence in the least.

Another name for Taqiyah is lying and dishonesty. One of the greatest proofs that the Shias present repeatedly for the

permissibility of this dishonesty is that Rasulullaah s spoke lies, the Imaams spoke lies and this too in such a condition where there was no fear for their lives or security. These allegations are utterly baseless. Hadhrat Ali r and the other Aimah did not propagate Shia beliefs in secret and outwardly pose as Sunnis because they feared for their lives. They claim that Hadhrat Ali r, under the pretext of Taqiyah, continued to perform the five Salaah behind Hadhrat Abu Bakr r, Hadhrat Umar rand Hadhrat Uthmaan rfor many years, despite knowing that they were all Kaafir, Murtad, and Munaafiq. Allaah forbid! Under the pretext of Taqiyah he gave them good council during their Khilaafat and continued to praise them throughout his life, even during his Khilaafat where he had no fear for his life.

They state that Hadhrat Zainul Aabideen l, Imaam Baaqir l as well as Hadhrat Imaam Ja'far Saadiql continued to praise the first three Khulafaa, under the pretext of Taqiyah. One angle of Taqiyah is what the Shias have presented it to be and the other angle is what the rest of the world terms as the major sin of deceit. It is seen as an appalling character flaw. A liar has no standing in the eyes of society. Their testimony is not accepted and Allaah curses such people. Is it possible to believe that Rasulullaah s instructed the people to adopt Taqiyah or in other words to be deceitful?

Rasulullaah swas most truthful and earned the titles of Al-Ameen (the trustworthy) and As-Saadiq (the truthful). Even before Nabuwwat, Rasulullaah s was addressed by these titles. Saadiq refers to that person who is honest in his speech, actions, mindset and intention. Both the disbelievers and the enemies of Rasulullaah s acknowledge his honesty and is a substantial proof for the Nabuwwat of Rasulullaah s in the sense that a person who never spoke a lie in his life will never

speak a lie against Allaah Ta'ala by falsely claiming to have been sent as Rasul by Allaah.

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ.

"Say (to the Kuffaar, O Rasulullaah s), "If Allaah willed, I would not have recited it (the Quraan) to you, nor would He have informed you about it (however, the fact that I have brought the Quraan to you proves that Allaah wants me to convey it to you). I have already lived a great portion of my life among you (during which time I have not been able to tell you anything similar to the Quraan. It is therefore clear that the Quraan is not my speech, but the revealed word of Allaah) Do you understand?" (Surah Yunus:16)

So will you now say that this is the teaching of Hadhrat Ali r? Allaah forbid! Why do you slander him? Fear Allaah! One day we are all going to leave this world and stand before Allaah and Hadhrat Ali r will also be present. Will you say that this is the teachings of the Aimah, who were true gems of honesty and whom you claim to be sinless but on the other hand you say that they not only encouraged others to deceive but deceived others themselves and preached that which was contrary to their real beliefs?

Allaah Ta'ala says to the believers,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.

"O you who have Imaan! Fear *(the punishment of)* Allaah *(by doing good and abstaining from sin)* and stay *(associate)* with the truthful." (Surah Taubah: 119)

The belief of the Shias is in total contradiction of this verse. They do not fear Allaah in the least and become amongst those

who deceive and lie. Lying is such a terrible flaw in a person that if anyone were to call you a liar, your face would become red with rage. However the belief of the Shias is that whoever does not perform Taqiyah (lie and deceive) is void of Imaan and out of the fold of Deen. Just look at the deception of the Shia religion, how it has transformed hundreds of faults and sins into virtue and righteousness, and how they encourage this through various manners.

The reformation of the entire world is possible but the reformation of the followers of this religion, who regard their faults and bad character as praiseworthy, can never be reformed. Some people are such that if they discover the straight path then they will never traverse it but if they come across the path of deviation then they adopt that path immediately. Let me relate to you a story with a deep moral lesson.

In southern India, the Hindus would present their young daughters, in the thousands, in the service of the temple. This evil custom continued for many years. These poor girls would then become the property of the worshippers and parishioners. The council tried very hard to rectify this but many educated and learned Hindus objected to this reformation as it was seen as against the teachings of their religion. This evil and wicked custom was adorned with the reverence of worship and maintained. How sad indeed is the condition of man.

The Shias do not only consider outright deception as virtuous but regard it as a vital act of worship. The character and religious ideals of the Shias are entirely different from the entire world. That which is seen as a fault is regarded as a meritorious act of worship according to the Shias.

They have resort to a cheap trick whereby they present the fabricated narrations of Imaam Ja'far Saadiq and Imaam Baaqir, which they had no knowledge of whatsoever, as proof for every evil custom they wish to condone. They say that Deen consists of ten parts and nine parts comprise of Taqiyah. Whoever does not practice Taqiyah is void of Deen. Imaam Baaqir has been reported to have said by the Shias, "Taqiyah is my Deen and the Deen of father and grandfather. Whoever does not perform Taqiyah has no Imaan." Imaam Ja'far has been reported to have said by the Shias, "If I were to say that the person who abandons Taqiyah is like the person who abandons Salaah then I would be speaking the truth."

This means that Taqiyah is Fardh in the same manner that Salaah is. The only difference being that the one who does not practice Taqiyah is void of Deen. The meaning of these narrations would be that it is Fardh to speak lies and a major sin to speak the truth. What excellent teachings these are! Sin has become meritorious and virtue has become a sin. Hundreds of narrations have been fabricated in the names of these two Imaams whereas they are not responsible for a single one of them. What love is displayed for these Imaams and see the manner in which they are revered. Thus whenever any Shia presents a narration of these two Imaams to justify any of his deviant beliefs then you must know immediately that it is a fabrication and not the words of any of these Imaams.

If Taqiyah was the Deen of Imaam Baaqir, his father and his grandfather, and it is Fardh in the same manner that Salaah is Fardh, with the exception that the one who abandons Taqiyah has no Imaan then I wish to know why Hadhrat Hussein r did not practice Taqiyah at Karbala and just pledge his allegiance to Yazeed. There was a definite need to do so at that time. His life and wealth was at stake, with an entire army thirsty for his

blood and no aid or ally to come to his aid. All the Shias from Kufah had turned against him and Imaam Hussein r was witnessing treachery with his very own eyes. He addressed them saying, “Did you not hear Rasulullaah s saying that my brother and I are the leaders of the youth in Jannat. If what I say is true, and it is definitely true because from the day I was born to this very day I have never spoken a lie, then are you justified in lifting your naked swords towards me. Did you not write to me saying that the fruit has ripened, the land become fertile, and that the rivers were overflowing their banks, and that I should come quickly?” They replied that they never wrote any letters. Hadhrat Hussein r replied, “Subhanallaah! What deception! I take an oath by Allaah, you did write to me. O people! Since you do not desire me then it is better that you leave me. I will return to where I came.”

As he said this the enemy advanced upon him. He, along with his young childrenand wives had to face a difficult trial but even in this difficult time, neither he nor any of his companions thought of practicing Taqiyah. He sacrificed his life for the truth and was ready to sacrifice the lives of many others with him. According to the belief of the Shias this would mean that he abandoned a Fardh by not adopting Taqiyah and as a result, Allaah forbid, was cast out of Deen and void of Imaan. Did the grandson of Rasulullaah s, who sacrificed his life and the lives of his companions for the truth, not know of the importance of Taqiyah? The truth is that these esteemed personalities would rather face death then resort to Taqiyah.

In essence the practice of Taqiyah did not exist during the lifetime of Hadhrat Ali r or during the time of Hadhrat Hussein r nor any of the Imaams after them. Ibn Sabaa and his agents to justify the performance of sin and to provide answers to the various intricate questions they were faced with invented these

along with the many other sinful and shameless practices. Whenever they were unable to substantiate any of their claims, Taqiyah became their answer.

There are many objections to the Shia religion but Taqiyah always come to the rescue. A few simple objections to the Shia religion are as follows,

1) If all three of the previous Khulafaa were Kaafir, Murtad and Munaafiq, then why did Hadhrat Ali rpledge his allegiance to them despite him being a true believer, pious and brave?

The answer: - Hadhrat Ali rwas practicing Taqiyah.

2) If Hadhrat Umar rwrongfully declared Mut'aa, which is a meritorious act of worship, as Haraam during his Khilaafat then why did Hadhrat Ali r not declare it to be Halaal during his Khilaafat?

The answer: - Hadhrat Ali r was practicing Taqiyah.

3) If the Sahabah altered the actual Quraan but Hadhrat Ali r concealed the actual Quraan with him then why did he not refute the alterations of the Sahabah and present the actual Quraan to the people? Which has resulted in the actual Quraan being lost to all to this day and the altered Quraan being present in every home.

The answer: - Hadhrat Ali r was practicing Taqiyah.

4) If Hadhrat Abu Bakr r deprived Hadhrat Fatima of the garden in Fidak and it was not given to her or any of her inheritors by any of the previous three Khulafaa, then why did Hadhrat Ali rnot give it to her inheritors when he became

Khalifah and instead abided by the decision of the previous three Khulafaa?

The answer: - Hadhrat Ali r was practicing Taqiyah.

5) It is reported in ‘Nahjul Balaaghah’ that Hadhrat Ali r wrote to Hadhrat Muawiyah r where he stated, “The previous three Khulafaa were the most beloved, and were appointed by the Muhaajireen and Ansaar. The road that the Muhaajireen and Ansaar are upon is the road of the believers and it is compulsory to kill the one who strays from this path. I too was chosen by the Muhaajireen and Ansaar.” Why did he did not say that my Khilaafat is proven from the Quraan?

The answer: - Hadhrat Ali r was practicing Taqiyah.

If Hadhrat Ali r and the other Aimah practised Taqiyah such that they called themselves Sunni and even carried out the same acts as the Sunnis but their beliefs and teachings were actually contrary to this and they acted like Sunnis when before other Sunnis and were Shia only before other Shias, then how do we know what was there true belief? Then it can be said that they were still on the religion of their forefathers and were merely portraying to be Muslim. In this case there Salaah, fasting and Hajj would have no weight because they could have been doing all of this out of Taqiyah. Please answer this O Shias, if you are able to do so.

In reality there is no reply for these objections and we are therefore forced to conclude that the claim that Hadhrat Ali r and the Aimah practised Taqiyah is a false allegation against these pure personalities.

The cousin of Rasulullaah s, Hadhrat Ali r, the husband of the queen of Jannat, the father of Hadhrat Hussein r, one who

remained in the blessed company of Rasulullaah s, an accepted servant of Allaah, courageous, pious, Allaah Fearing, the one whom Allaah Ta'ala has given glad tidings of Jannat, whom Allaah was pleased with and who was pleased with Allaah, whose noble character was not only an example for Muslims but for the entire world has been portrayed to be such a demeaning person. He is accused of practicing Taqiyah, of being a coward and deceptive. They say he did one thing and concealed something else in his heart. Outwardly he portrayed himself in one manner and concealed his true beliefs on the inside. He praised the three previous Khulafaa for thirty years despite knowing that they were Kaafir. He practised on the present Quran and adhered strictly to it whereas he did not have Imaan on it. It seems that they accuse him of being a hypocrite. Allaah forbid! What love is this? Are you truly the friends of the Aimah? You are most certainly the friends of Ibn Sabaa and his agents. You dishonour such esteemed personalities and yet remained pleased with yourselves. You do not even deserve to be called their foolish friends.

Taqiyah has stained your hearts. Deception and dishonesty are extremely disgusting traits but to the Shias deception and dishonesty is meritorious. All people have respect for the deceased but the Shias still continue to besmear them.

They report from Imaam Ja'far Saadiq l that a Munaafiq passed away and Imaam Hussein r joined his Janaazah. On route he met a slave and enquired from him as to where he was headed. The slave replied that he was fleeing from the Janaazah of this Munaafiq as he did not wish to participate in it. Hadhrat Hussein r replied to him, "Stand on my right and repeat after me." When the first Takbeer was called out to begin the Janaazah, Hadhrat Hussein r said the takbeer and then made this dua, "O Allaah! Let your curse descend upon this person.

A thousand curses all at once. O Allaah! Disgrace this person amongst your other servants and in other cities. Throw him into the blazing fire and punish him most severely because he bore enmity to your friends and harboured malice for the family of your Nabi s."

What an excellent impression the Shias have created of Hadhrat Hussein r, their sinless Imaam. He himself is deceiving the people and even teaching others to deceive. The poor slave was leaving but he forced him to remain behind and taught him the art of deception. If it was impermissible to perform the Salaah upon a Munaafiq then he should not have performed it. Instead he participated and silently invoked Allaah's curse upon the deceased. This is undoubtedly a loathsome act. The friends and relatives of the deceased were under the impression that the beloved Imaam was supplicating on behalf of the deceased, whereas in reality he is invoking the curse of Allaah on him. Indeed Taqiyah is a despicable practice. How can one follow such a religion wherein its leaders are reported to behave in such a dreadful manner.

Are you ready to accept for even a moment that a noble, pious, and devout personality such as Hadhrat Hussein r would act in such a terrible manner. Allaah forbid! But the behaviour of the Shias is so corrupt that they are unable to differentiate between good and bad. In trying to justify the practice of Taqiyah they never stopped to see the manner in which they have degraded the Aimah. It is uncertain with what face they will present themselves before Allaah Ta'ala, Rasulullaah s and Imaam Hussein r. Deceiving and conspiring is not the manner of lowest ranking Muslim then how can it be that of theses esteemed personalities? The character of the Shia religion leads one to committing major sins. Such a religion should remain in the darkness so that it will forever remain hidden. This is

probably the reason why the founders of this religion stressed on keeping it a secret.

Until now we mentioned the vilification of Hadhrat Hussein r now we will mention the slander they have fabricated against his beloved mother, Hadhrat Fatima R and his father, Hadhrat Ali r, under the pretext of sympathising with them. The incident is reported to have occurred when Hadhrat Fatima R returned home distraught and heartbroken, after hearing the decision of Hadhrat Abu Bakr r regarding the garden in Fidak. It should be noted that the entire incident regarding the garden of Fidak is a fairytale. Its entire basis is one fabricated narration. The Shias have fabricated many Ahaadeeth ascribed to Rasulullaah s in this regard as well. The just of this narration wherein Hadhrat Fatima vents her anger upon Hadhrat Ali r is as follows,

"Hadhrat Fatima R returned home and Hadhrat Ali r was awaiting her return. When she sat she addressed Hadhrat Ali r angrily saying, "You are sitting here in silence like a child in the womb of its mother. You hide in this house like one who has stolen and now hidden himself. Everyone's eyes are shut. No one wishes to assist me and I have no helper. I left here angry and have returned heartbroken. You have disgraced yourself ever since you relinquished your right. The wolves are ripping me apart and carrying me of yet you do not move from your place. How I wish that I had died before this disgrace and humiliation." ('Haqqul Yaqeen')

Even the disbelievers who have studied the lives of Hadhrat Fatima R and Hadhrat Ali r will never believe that these offensive words could have ever been said by Hadhrat Fatima R, let alone to Hadhrat Ali r. For such words to emanate from that noble woman who was raised in the home of Rasulullaah

s, who was nursed by the pure Hadhrat Khadijah R, who was cultured in the era when the people had the best of characters, whose personality was an example for the entire world, the very same woman who was called the queen of Jannat, the same beloved daughter of Rasulullaah s for whom he would stand when she arrived to visit him, the ultimate example for all Muslim women on how they should treat their husbands and then be directed to one as pious and honoured as the companion of Rasulullaah s, Hadhrat Ali r, her beloved husband is not only illogical but absolutely impossible.

A woman from a common household will not even dare to speak to her husband in this manner and even a man considered lowly in society will not tolerate his wife speaking to him in this manner. It becomes known that the home in which this imaginary conversation occurred was a thousand miles away from Madinah and the noble traits of Rasulullaah s had not yet reached its household.

The students of Ibn Sabaa even surpassed their mentor, who left no stone unturned for the success of his plan. In trying to destroy the foundations of Islaam they painted a terrible picture indeed of the noblest personalities of Islaam. How blind can the Shias be, that they never express their disgust at such narrations? Do they truly believe that Ibn Sabaa and his agents had noble intentions? If they do then they are undoubtedly caught in a web of deception.

You have read a brief history regarding Ibn Sabaa. He was a Jew, A kaafir, an enemy of Allaah and His Rasul s and an enemy of Islaam. He spent a great deal of his life working towards the destruction of Islaam. Gauge for yourself, whether the beliefs he or his students propagated are in accordance with the teachings of Rasulullaah s or not. The most annoying

aspect of this is that these enemies of Islaam have disgraced and tarnished the names of the Aimah and other esteemed personalities in achieving their objective. They have portrayed them as the worst examples of humanity. Many of the Shias do not understand this deception and speak ill of their pious predecessors, whereas in reality it is such obvious deception. They simply do not understand it and if you say they are foolish, they become angry.

Ibn Sabaa and his agents have robbed these people of their Imaan in such a manner that it seems as if they never possessed any.

As soon as one enters the Shia religion, his mindset is changed. Taqiyah and Mut'aa become the means of earning reward and ascending the stages of the Aakhirah.

Deception is the mother of all evils. It is not astonishing in the least that the character of a liar is such that he is attracted towards deceitful schemes and ruses, the manner of his daily conversation is different, because of honesty leaving him, straightforwardness is replaced with intricacy and artificiality, the simplest matters will require a lengthy introduction. He will say one thing and do another. His outer actions do not reflect what he believes in his heart. Inevitably he will become a coward and one who goes back on his word. These are all the effects of Taqiyah (deception). It is possible that there may be exceptions to the rule as is the case with everything. I invite all the perpetrators of Taqiyah to ponder for a moment, and be honest to yourselves (how long will you continue to deny everything), which of these faults have you found to be in yourself?

Now you have learnt about the principles of the Shai religion but what is the core of this religion?

I will draw a diagram of it for you. If their entire religion comprised of ten parts then nine parts would consist of Taqiyah and another name for Taqiyah is deceit, which includes plotting, scheming, treachery, breach of trust, etc. The remaining part would comprise of Tabarraa (absolving oneself from the Sahabah), Mut'aa, Salaah, fasting, and other aspects of Deen, with Mut'aa and Tabarraa having the most virtue.

Mut’aa, Tabarraa, **Salaah, Fasting,** **Other aspects of Deen**	**<u>Taqiyah which equals to deceit</u>**								
10	**9**	**8**	**7**	**6**	**5**	**4**	**3**	**2**	**1**

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THE QURAAN AND ITS ALTERATION

Any Muslim who has Imaan on the Quraan will never dare to possess any belief which is contrary to the Quraan whereas the beliefs of the Shia religion are in total contradiction with the Quraan. Is it possible to believe that the founders of this religion were Muslim? The founder of all the Shia beliefs is either Ibn Sabaa or his followers and others having the same mind set.

The Shias have found themselves in a major dilemma. If they continue to adhere to the Shia religion then they will have to discard the Quraan and if they adhere to the Quraan then they will have to abandon the Shia religion. It is impossible for a person to be Shia and still have Imaan on the Quraan.

The previous Ulama of the Ahlus-Sunnat-wal-Jamaat did not pay much attention to this point. The reason being that the Shias used to conceal their true beliefs and it was impossible to obtain any of their religious books. However Hadhrat Moulana Muhammed Abdus Shakoor Lakhnawi lhas exposed the reality that the Shias do not have Imaan on the Quraan nor is it possible for them to do so. He has proven this with clearunmistakable proofs taken from the recognised books of the Shias. The Shias themselves have been unable to deny this. Hadhrat Moulana l has challenged them to debate this point on many occasions and the challenge still stands but no Shia has had the courage to take up this challenge.

Even if one has the courage to do so, how will he take up this challenge? If a person has Imaan on the Quraan then the belief of Imaamat, which is the very foundation of Shiasm, will be

reduced to ashes. The beliefs of Mut'aa, Taqiyah, the first three Khulafaa being Kaafir and the enemies of Islaam, Murtad and Munaafiq will all disappear. Hadhrat Moulana Muhammed Abdus Shakoor Lakhnawi Sahib l has rendered a great service to Islaam. At first there was doubt as to whether the Shias were Muslims or not but as their true beliefs regarding the Quraan was unveiled, the matter became clear and without a doubt one can conclude that they are out of the fold of Islaam.

The Shias were not contented by what they found in the Quraan, thus they abandoned the Quraan and accepted Imaamat. It is their belief that the Imaam is superior to the Quraan. The proof they give for this is that the Quraan is silent, unable to speak, whereas the Imaam is an 'Audible Quraan', thus they abandoned what was silent for that which could speak and this is the summary of the entire discussion.

This was what Ibn Sabaa had intended, that the Muslims no longer have Imaan on the Quraan, or Hadeeth. This will sever any connection they have with Allaah and His Rasul s and create a mindset that there is only the Imaam. The words of the Imaam will take the place of Quraan and Hadeeth and become superior to them, thus leading them far from Islaam.

We all would have been convinced if the narrations that the Shias ascribe to the Imaams were truly their sayings. It has been ascribed to the Imaams but they never said it. If only the Shias were able to understand the truth. Through Taqiyah they have caused much turmoil, never hesitating to lie or fabricate narrations. They have gone astray and will always remain astray.

The entire Quraan was compiled into Surahs and Aayaat during the lifetime of Rasulullaah s. Many of the Sahabah were Huffaaz of the Quraan and it was impossible for them to have

become Huffaaz if the Quraan had not been compiled. However the Shias refer to the present Quraan as the Mushaf Uthmaani (the copy of Hadhrat Uthmaan r) because Hadhrat Uthmaan r and the first two Khulafaa collected it and they do not rely upon them. According to them the first three Khulafaa were, Allaah forbid, Kaafir, Murtad, Munaafiq and the enemies of Islaam. This makes it clear that the Shias could never have Imaan on such a Quraan. They openly claim that this is not the same Quraan which was brought by Hadhrat Jibraeel e. The actual Quraan was secretly compiled by Hadhrat Ali r but when his enemies refused to accept it, he became angry and instead of handing it to his Shias or even practising upon it himself, he hid it in his house.

Can this be the doing of one as pious, devout and Allaah-fearing as Hadhrat Ali r, that in anger he concealed the very Quraan from the eyes of man, which Allaah Ta'ala had revealed for their guidance, mercy and spiritual reformation, such that to this day it is nowhere to be found? Even the Shias have been deprived of it. Who will believe such illogical statements?

The Shias believe that the actual Quraan was handed down from one Imaam to the next until it reached the twelfth Imaam, Hadhrat Mahdi. Firstly the existence of this Imaam Mahdi is doubtful and even more doubtful is that he, at the age of four, took the actual Quraan as well as a few other religious tokens and took refuge in the cave Surra-man-Ra'aa, where he remains to this day. Now they wait for his arrival. Why does he not come? This secret is a mystery and will remain as such until the Day of Qiyaamah.

The Imam has been absent for over thirteen hundred years. He sits in safety along with the Quraan even though the Quraan is more needed here then it is with him. In reality there is no

Quraan present with the Shias and since they had no means to guide them, they have become distanced from Islaam. The absent Imaam will not arrive nor will he send the actual Quraan with anyone.

Many educated and learned individuals write letters to him which they leave at wells and rivers, asking him to come quickly but they receive no reply. No spring connects these wells or rivers to the cave of Surra-man-Ra'aa as well. Geography proves this. Some other means need to be adopted to reach the cave but then to a reply will only come if there is anyone in the cave. Will any person possessing the smallest amount of intellect ever believe such ideas, except for the Shias of course. The twelfth Imaam took refuge in the cave, along with the actual Quraan at the age of four, where he has been waiting for thirteen hundred years. He has been waiting for thirteen hundred years for three hundred and thirteen sincere Shias to stand up and come to his aid, then only will he emerge. This means that after thirteen hundred years, even the Imaam feels that three hundred and thirteen such Shias do not exist. His grandfather, Hadhrat Hussein rrealised this at Karbala, when the Shias of Kufah came out to face him with unsheathed swords and then meted out such brutality that the world has never seen.

These are just excuses. If it were true then the present era is an age of peace and security, with no need for any of the Shias, why does he not emerge now? Besides this, in the fourth and fifth century after Hijrat, the Shias have had control over the entire area surrounding the cave Surra-man-Ra'aa for nearly a century. This would have been the perfect opportunity for the Imaam to emerge. They must have made all the necessary arrangements to notify the Imaam, calling out to the Imaam at the foot of the mountain, chanting slogans of "Emerge!" but no

reply came. My friends! Whatever may be in the cave, there is no Imaam there nor was he ever there. The actual Quraan is not there as well nor was it ever there. Sometimes it just boils down to simple logic, which is a great bounty which Allaah Ta'ala has bestowed man with. All these incidents prove that no absent Imaam exists so for Allaah's sake abandon this foolishness.

The absent Imaam as a child at the time, he was unaware that his forefathers had severe complaints regarding the betrayal of the Shias, who never came to their assistance. Hadhrat Ali r complained about them, Hadhrat Hasan r complained about them and Hadhrat Hussein r had the most complaints about them. We appeal to the absent Imaam, if you truly are in the cave then for your own safety does not emerge because if you do then your life could be at stake. You might not have heard about what had transpired with your grandfather Hadhrat Hussein r. The people of Kufah begged him, through many letters to come to them in Kufah and when he did, there greed for this world drove them to murder him at Karbala. Worldly possession had become their primary pursuit.

A brief summary regarding the reality of Mahdi is that every religion of the world is awaiting the guide who will emerge close to the last days. They all hope that he will rectify whatever deviation that has occurred, establish justice and put right the affairs of this world.

The Hindus are awaiting Owtaar, the Jews, and Christians awaiting Hadhrat Maseeh e and the Muslims awaiting the coming of Mahdi, from the progeny of Rasulullaah s. Many Mahdi's have been born throughout the world and Punjab is never far behind the rest of the world. The province of Punjab also produced a Mahdi. A universal Mahdi of all religions. He

was Mahdi, Maseeh, Karshan, a Nabi, and a Mujadid. Allaah alone knows how many other Mahdi's are still to come. It does not seem as if this is going to end any time soon. Just a short while ago a statue was erected of the promised Maseeh in the appearance of Mister J Krishan. At the end of the day who wants to wait until close to Qiyaamah for his emergence. However the Shias have been waiting for thirteen hundred years for his emergence, with their gazes transfixed upon the cave Surra-man-Ra'aa.

The Shias say that Rasulullaah s has said, I leave behind for you to important things. If you will cling to it then you will never go astray. (The two things are) The Quraan and my Ahle-Beit. These two will never be separated from each other until they are united with me at the pond of Kauthar (i.e. until the Day of Qiyaamah)."

This Hadeeth is known as Hadeeth-Thaqalain. Thaqalain means two important things. Firstly this Hadeeth is wrong and even if we accept it then to the Shias do not believe in the Quraan that Rasulullaah s left behind, and which has been preserved to this day. They claim that it was altered and in this there is a consensus of all their Ulama. Thus there remains no Quraan to save the Shias from deviation. As far as the Ahle-Beit is concerned, even if we accept that this refers to the twelve Imaams then too we face a problem because this line ended with the demise of the eleventh Imaam, Hadhrat Hasan Askari l in 260 A.H. This means that at this point in time there is no Imaam. The Quraan is lost and the Imaam is lost. There were only these two items to save one from deviation but none have remained which means that the Ahle-Beit and the Quraan were separated from each other very early in history, whereas if this Hadeeth was true then they should not have ever left each other.

Hadhrat Moulana Abdus Shakoor Lakhnawi l has went into a lengthy discussion regarding Hadeeth-Thaqalain. His final two statements are very profound. He says, "If this Hadeeth is true then the Quraan has not been altered nor have the Ahle-Beit disappeared and if the Quraan has been altered and the Ahle-Beit have disappeared then Hadeeth-Thaqalain is false." What is the Shia reply to this? Even Taqiyah will not come to their assistance here.

It is a historic fact that the eleventh Imaam had no children. Now what will you do? The number of Imaams have been fixed at twelve and can be no more and no less. At the same time it is incumbent upon Allaah that there always be an Imaam, which will make you realise the importance of the twelfth Imaam. He needs to exist and remain until the Day of Qiyaamah because he is the last one. Thus the agents of Ibn Sabaa have devised a most cunning plan which will prove that Imaam Hasan Askari l had a son. Now if this son were to remain amongst people like a normal human then he would be unable to avoid death and since there is no thirteenth Imaam, they decided to make him disappear and leave him such until he decides otherwise before Qiyaamah. In this manner the tale was invented that Nargis, a female slave, was married to Imaam Hasan Askari l in a dream, which caused her to conceive and ultimately Mahdi was born. Later at the age of four, out of fear of his enemies, he took the actual Quraan and the other Mushafs and fled to the cave Surraa-man-Ra'aa. To create the twelfth Imaam was not difficult but to keep him alive until the Day of Qiyaamah was most difficult indeed, thus the tale of him taking asylum was invented.

The Imaam remained in the cave and a few travellers continued to visit him from time to time until one day a comprehensive book ‘Usool wa Fooroo’a’ was prepared and presented before him. The Imaam approved of this book and stamped his approval upon it with the words “This is sufficient for our Shias”. This is the very book which is known as ‘Usool Kaafi’ and ‘Fooroo’a Kaafi’ and is one of the most reliable books to the Shias. It is worth pointing out how easily this book reached the cave and then returned. Nevertheless after these four travellers the government put an end to this charade forever. Had it not been for the government then people would continue to venture to and fro from the cave and at least the Mushaf would be sent each year on the night of Laylatul-Qadr, which would at least pacify the Shias, that even though the Imaam has not emerged he continues to guide them.

One thing astonishes me about this entire tale and that is why did the Imaam keep the actual Quraan with him when there was a dire need for it here? It would have been extremely easy to send it with any one of the four travellers.

There is a limit to everything but there is no limit to the lies and deception of the Shias nor is there a limit to the foolishness of their followers, who actually believe these stories.

Returning to the Hadeeth-Thaqalain, if clinging firmly to it means obedience and submission then it can be said with certainty this has never been performed by the Shias. They mourned him, even created methods of mourning. They even invented various ways of beating their chests. They made banners and make a huge noise when lifting these banners. They have excelled in the field of music. They have read elegies and turned it into a unique subject. However they have never ever obeyed the Ahle-Beit. They have made various customs the objective of Deen.

There has always been one slight obstacle in submission and that is one has to act upon the laws of Deen, which is impossible for them to do. Even more difficult is than this is to practice with Islaamic beliefs. Ones actions are the best proof of one's beliefs.

It is very similar to the Christian belief of Atonement, where Hadhrat Isa e was crucified, all the sins of man were forgiven and there is no need to perform good deeds. Hadhrat Hussein r was martyred, all the sins of the Shias were forgiven, and now there is no need to perform good deeds.

Now one's salvation depends on the fulfilment of two things, continue to mourn and continue cursing. However the purpose of Deen is not to perform a few acts because of which you will earn Jannat but rather that a person instil within himself angelic qualities and surrender himself completely to Allaah Ta'ala.

Claiming to love the Ahle-Beit is simple but proving your claim is difficult. It can only be proven through obedience.

"Verily those closest to Ibraheem e*(those who can rightfully claim a relationship with him)* are the ones who followed him." (Surah Aal-Imraan: 68)

"Say *(O Muhammed* s), "If you love Allaah then follow me*(Muhammed* s), then Allaah will love you." (Surah Aal-Imraan: 31)

"So whoever will follow me, then he is certainly from me *(from amongst the adherents to my religion)*." (Surah Ibraheem: 36)

One thing that is beyond the comprehension of any Non-Shia is that Hadhrat Ali r made a concerted effort to compile the Quraan but because of his enemies refuting it, he deprived his Shias of it, which would mean that they will forever be deprived of it. When the Quraan was revealed for the guidance of man, it should have been made public. To say that people did not accept the actual Quraan does not make sense at all, when the Muslims were already acquainted with the Quraan during the lifetime of Rasulullaah s. There was not a single Sahabi who did not know the Quraan. Many of them were Huffaaz of the Quraan. All of them would have been able to distinguish between the true and altered Quraan. It is ludicrous to believe that they would not have accepted the real Quraan. There would have to be anundeniable reason for the doing so. Only a few days had passed since the demise of Rasulullaah s, their Imaan was still firmly set in their hearts, so why would they not accept it? Even if we were to say that hypothetically a few would not have accepted it then they would have been cast out of the fold of Islaam. However what kind of senseless reasoning would compel Hadhrat Ali r to deprive the entire Muslims Ummat of the Quraan. It was the duty of Hadhrat Ali r in this case to then present the actual Quraan before the entire Ummat and endeavour to propagate it, regardless if they accept it or not.

All believe that Hadhrat Ali r feared no one. He was extremely brave. The Shias believe that on one occasion Hadhrat Ali r severed the wings of an angel stronger and closer to Allaah than Hadhrat Jibraeel e. He did not fear death as (according to the Shias) death was his decision.

Hadhrat Abu Bakr r waged Jihaad upon those who refused to pay their Zakaat, altering the Quraan is far worse than that, so why did he not wage Jihaad against those who perpetrated this?

There is no reply for this nor can there be. It is situations like this that assistance is sought from Taqiyah.

The first point worth pondering over is that Hadhrat Ali r himself never practiced upon the “Actual Quraan”, even though he had Imaan on it. Such a great Imaam, one who possessed such perfect Imaan, abandoned the “Actual Quraan” and instead adhered to the Quraan he did not have Imaan in and which did his enemies compile. Even more astonishing is that this remained his practice during his Khilaafat as well. Only Shia can believe in such absurdities. The mindset of a Shia is something unique. Whoever has attained it has attained something unique, which is only shared amongst other Shias.

There should definitely be a means of differentiating between truth and falsehood. One should gauge whether a thing conforms to reality or not? If it does not then one should immediately know that it is not the truth. One should also ponder whether it is possible or not? If its occurrence is against logic then it should be discarded. When we examine this behaviour of Hadhrat Ali r, that he did not present the actual Quraan before the people, he even deprived his beloved Shias, never practised upon it himself and the whereabouts of this Quraan cannot be established then we are forced to conclude that no such Quraan ever existed. The actual Quraan is that which is present amongst us in every home and upon which Hadhrat Ali r always practised. Everything else is a fairytale. No religion in this world is founded on fairytales. If there is then it is only the Shia religion.

Christian researchers, just as researchers of other religions, all agree that the present Quraan is preserved in the same way that Rasulullaah s left it. Those who are against Islaam have also

stated that there is no other book in this world which has remained authentic after fourteen hundred years.

However the Shias state that this is not the same Quraan. Its words, letters, and order have been altered and changed, and many verses and Surahs have been removed from it. The actual Quraan contains seventeen thousand verses (17000) and the present Quraan only contains six thousand six hundred and thirty six (6636). This means that more than half of the Quraan is missing and then to many verses that were not revealed by Allaah Ta'ala have been added.

The Shias have over two thousand narrations which state that the Quraan has been altered, which is a weighty proof for the importance of this belief. There is no law or act in the Shia religion wherein there does not exist a difference of opinion amongst the Imaams except regarding the alteration of the Quraan. No narration has been reported from the Aimah or their students which contradicts this. There is no need to travel far, Molvi Dildaar Ali as well as Molvi Haamid Hussein, who was a notorious Shia Mujtahid are both of the opinion that the Quraan has been altered. (refer to 'Istiqsaa'ul Afhaam')

Now it needs to be determined who removed or added these verses and why did he do it. What did these verses contain and what is the proof that it was removed or added to the Quraan.

The Shias reply that those who compiled the Quraan made these alterations and they were none other than the first three Khulafaa. The reason for removing these verses was that they proved the belief of Imaamat. It conferred the rights to Hadhrat Ali rwhich were unlawfully usurped from him. It also clearly mentioned the names of Hadhrat Ali r and the other Aimah. These were all completely removed to deceive the Ummat and

so that those verses could be included which establish their pillars of Kufr and supports their deviant religion. When you ask them to elaborate about these verses then they give no reply and instead remain silent. Please inform us whether a Muslim should have faith in the word of Allaah, where He promises to protect the Quraan, or in your baseless accusations. Allaah Ta'ala says,

"Without doubt only We have revealed the Reminder *(the Quraan)* and *(by various means)* We shall certainly be its protectors *(ensuring that it remains unchanged throughout time).*" (Surah Hijr: 9)

Allaah Ta'ala completed the Deen of Islaam and its foundation is the Quraan. If the Quraan were to be altered, be filled with uncertainty, or go missing then whatever Allaah Ta'ala has done to preserve Deen will have been futile.

The final question that remains is that what proof is there that verses have been removed or added? This is a difficult question. The weightiest proof that the Shias could possibly have for this is the narration of Hadhrat Ali r, "The necessity for Taqiyah is such that I cannot give the names of those people who altered the Quraan, or inform you what they have added into it nor what they had removed." This concludes their argument. Taqiyah has proved to be an incredible proof which has the ability to even prove falsehood.

The basis of this entire allegation is this testimony from Hadhrat Ali r, which is rendered hollow by his actions. There is no other proof for this and in the end the truth is revealed. When truth and falsehood clash then falsehood always remains defeated. Just bear in mind that amongst the many other false narrations ascribed to Hadhrat Ali r, this is also one of them.

Hadhrat Ali rhas never claimed that the Quraan has been altered but rather the Shias of Kufah fabricated Ahaadeeth to support their fabricated beliefs. The educated amongst the Shias should ponder over these points and abandon their conformity to this religion.

There is only one method of proving that the Quraan was altered and that is by bringing the "Actual Quraan". The Shias believe that Hadhrat Ali r compiled the actual Quraan but they do not have this Quraan in their possession. What does one do now? This is an extremely intricate matter that they do not have the Quraan, yet they claim to be Mu'min. This means that they believe in the 'Unseen Quraan' and Imaan on the 'Unseen' is the highest level of Imaan, but out of necessity they are forced to recite the present Quraan even though they do not believe or practice upon it. If they bring Imaan on the Quraan and practice upon it then core of their beliefs will be destroyed. They will then be forced to believe that the Khulafaa Raashideen and the Sahabah were true Mu'mineen, destined for Jannat and the rightful Khulafaa. The beliefs of Imaamat, Tabarraa, Mut'aa, Taqiyah, etc will become baseless. The foundations of Shiasm will be demolished but the truth is they will never abandon the Deen of their forefathers.

It is this same reverence for the religion of one's forefathers which led the Kuffaar of Makkah into rejecting the Deen of Rasulullaah s. In essence this is why the Shias cannot bring Imaan in the present Quraan.

This is the true reason why the Shias do not revere the present Quraan and mock it in the same manner, as the Jews would do. Their first Imaam, Hadhrat Ali r replied to all the objections that one infidel made on the Quraan by saying that it was altered by the Munaafiqs, who compiled it according to their

own desires, including what they desired and removing what they did not. These are all false allegations against Hadhrat Ali r and were invented by the Shias of Kufah and taught to rest. It is obvious that if there first Imaam had this to say about the Quraan then what reverence will it have in their hearts. This is why the Shias sometimes refer to the Book of Allaah with such utter disrespect.

Shia scholar, Molvi Mirza Ahmed Ali has said that the Quraan contains errors in grammar (Nahw) and morphology (Sarf). He then goes on to say, "If the Quraan is called a miracle because of its errors and unused proverbs then I too can write such a book." He concludes by saying, "This book is the compilation of a few ignorant Arabs. One is bound to have criticism for it."

This makes it clear that they do not have Imaan on the Quraan, which is why they have no respect for it. The condition of the heart is determined by one's actions and speech. Compare the disrespect of the Shias to the honesty of a few Christian professors. Hirschfield has written, "One can say with certainty that there is no other book that can equal the eloquence, articulacy and prose of the Quraan. Another western historian states, "The Quraan in a definite miracle." However the criticism of Mirza is nothing new, the Kuffaar of Makkah used to say,

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَٰذَا ۙ

"When Our verses *(of the Quraan)* are recited to them *(the Kuffaar),* they say, "We have heard! We could say the same things if we wished to." (Surah Anfaal: 31)

I have another question for the Shias. Do you possess any book which was revealed by Allaah? If you do then please inform us what and where it is? They will be force to say that they do not

have one at this moment as the "Actual Quraan" is with our 'Absent Imaam', whom we have not seen for the past thirteen hundred years. They remain hopeful that the Imaam will emerge soon and bring the "Actual Quraan" with him. The Shias are forced to give this answer. If it is said to them that there is no Imaam in that cave and him bringing the actual Quraan seems farfetched then they are left astounded with no possible reply. There is nothing good about your not having Imaan on the authenticity of the Quraan, believing it to be altered and disrespecting it. These disrespectful comments are in actual fact directed to Allaah Ta'ala and the outcome of such comments is awful. The Quraan is a Book of guidance and mercy for those who believe,

هُدًى وَّرَحْمَةً لِّقَوْمٍ يُؤْمِنُوْنَ .

"*(The Quraan is)* A guidance and Mercy for those who believe."

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ وَلَا يَزِيْدُ الظّٰلِمِيْنَ إِلَّا خَسَارًا .

"We have revealed such a Quraan that is a cure *(from physical and spiritual diseases)* and mercy for the Mu'mineen. *(However)* It only increases the loss of the oppressors."(Surah Bani Israa'eel: 82)

One thing can be beneficial for some and at the same time harmful for others. The fault is not of that item but of the person. Allaah Ta'ala is independent and self-reliant, whoever wishes to bring Imaan in the Quraan do so and whoever does not wish to then do not but remember the outcome of those who deny it will be dreadful. You have abandoned the Quraan and have fallen into a pit of despair.

The foundation of the Shia religion has been built on unstable ground on the edge of a cliff. Its walls and roof have many holes and numerous cracks. Its beliefs are such that it is in direct contradiction with the Quraan and the Hadeeth of Rasulullaah s. It is filled with fabricated narrations and fairytales, which were invented whenever a need arose. However thousands still choose to follow this religion.

One can only feel sorry for the followers of this religion that they are wither unable to understand or refuse to understand. They continue to adhere to this religion in blind conformity to their forefathers. They cling to the words of their Mujtahideen, which they give more importance to than the Quraan and blessed Hadeeth of Rasulullaah s. Just as the Jews they have taken the opinions of their Mujtahideen to be the declarations of Allaah. Despite the beliefs of their followers being false, it is fixed firmly in their hearts.

You have heard the incident, which took place during the Khilaafat of Hadhrat Ali r, with the people of Zath. Seventy followers of Ibn Sabaa, who believed that Hadhrat Ali r was Allaah, were burnt alive on the order of Hadhrat Ali r because of their refusal to repent from this false belief. They remained firm on this false belief until their final moments. The one whom they believed to be Allaah, himself told them that their belief was false yet they still did not believe. The teachings of Ibn Sabaa were engraved in their hearts and the spell of Ibn Sabaa had worked like a charm.

There is no doubt that their belief was false and that they were astray yet they adhered to it until their final moments. In a similar manner thousands adhere to the Shia belief, who never attempted to search for the truth nor do they have the mental capacity to do so. They hold onto it firmly, believing it to be

the truth. Do you not feel sorry for them? If they were to just read through 'Nahjul Balaaghah' and 'Kaafi' thoroughly, their eyes will open. These two books have sufficient material to remove the veils from one's eyes and expose the filthy, demeaning, and baseless beliefs of the Shia religion. This is only possible if one reads between the lines with an open mind. Those who have the mental capacity to ponder over these matters, which includes their Ulama, yet still adhere to this religion are a separate matter altogether. They are easily capable of understanding the intricacies and solving the difficult aspects o religion but still they do not abandon this belief. What is the reason for this?

It seems that it is extremely difficult for them to come before their followers, after discovering the truth, and inform them that they were on the wrong path and they now repent for the error of their ways. It is not easy for any person to confess to his crimes? This leads to disgrace. It is not easy to admit to one's ignorance and deviation. One has to possess a heart of a lion and unimaginable firmness of resolve, which is found in very few. Even if they are such people they remain hidden under the cloak of Taqiyah. Besides this there are a thousand other reason which prevent them from accepting the truth such as friends, family, students teachers, followers, disciples, etc. How does one just turn his back on all of them? Family relations will break, the bond between ones children severed, the thousands in earnings which they receive through Zakaat will come to an end, people will speak ill of them behind their backs, some will even say it to their faces, "Were you the only expert in this field? Your father and grandfather who possessed more intellect than you remained firm on this religion until their last moments." Nevertheless this and other degrading matters keep a Shia firm on his religion and prevents him from accepting the truth. The reason why they do not achieve this

firmness of resolve is that the majority of them lack sincerity. Either sincerity never existed or Taqiyah snatched the sincerity from him, leaving fear of being disgraced and humiliated as well as losing one's position and honour before one's eyes. This is the fear of the lovers of this world.

The pleasures and deceptions of this world never allow a person's heart to incline to the truth.

A person is naturally inclined to search for the means that will lead to his success in the Aakhirah. Religion is regarded as the means of attaining that success. A false religion can never be a means of success, so if a person intentionally adheres to a false religion then what can be done. Bear in mind the mindset of the Jews, as mentioned in the Quraan, that they knew Muhammed s was the last and true Nabi of Allaah, just as one knows that his son is his own yet they refused to bring Imaan. No person wishes to be deceived intentionally but when in love a person will accept all the lies that his beloved will say to him. This is the state of the Shia Ulama, who willingly refuse to leave the deception of their religion.

One thing I do understand and you can ponder over it as well, is that a well educated Shia graduate, with many degrees to his name, who deliberates and decides matters with great speed and accuracy, completely refuses to deliberate over the realities of the Shia faith when requested to. Instead he will accept all the fabricated, unbelievable, and implausible fairytales, which are not only illogical but unnatural, and never question it. This is in sharp contrast to a Hindu graduate who never hesitates to research his religion and is more than ready to refute what is illogical.

Is it that the Shia children are indoctrinated from a young age such that he never questions any aspect of the Shia faith and any capability of researching his religion is snatched from him? The mind of that child who has been taught from a young age that good is evil and evil is good is most certainly going to be impaired.

Leave everything aside for now and just try to understand two things. His parents and teachers explain to him that Taqiyah, i.e. speaking lies, is a reward and speaking the truth is a sin and that Mut'aa, i.e. fornication, is a great act of worship, so imagine how depraved will his character actually become. Especially since his entire environment is made of such people. His elders act the same and his religious guides supplicate for everyone to be like that.

However it is still a fact that even the polytheists, Jews, Christians and Zoroastrians regard it as a sin to teach such horrible and despicable manners to their children.

One person has mentioned that an educated Shia youth from Fatahpur was against the belief of Tabarraa and regarded is as a major cause of trouble in Islaam. He went to a revered Shia Mujtahid residing in Lakhnow. The same Lakhnow, which is the headquarters of the Shias. This was the time when fighting was taking place between the Shias and Sunnis in Fatahpur. He said to the Mujtahid, “I find only one narration for the permissibility of the belief of Tabarraa and that too is weak. Is there any other narration?” The Mujtahid replied that was no other. The youth replied, “Then should we not put an end to this belief of evil act of Tabarraa, which is a cause of major conflict between the Shias and Sunnis? Is it not your duty to put an end to this?” The Mujtahid whispered in his ear, “Then the Shias will no longer remain Shias.”

This poor youth was distraught and returned silently back to Fatahpur.

You were probably thinking that the Shia religion was just a religion wherein the Imaam is in exile and wherein there is no real regard for Allaah and His Rasul, whereas now you have discovered that it runs much deeper than that. My friend! Be grateful for your beliefs, Qiblah and Ka'abah.

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THE SHIA GROUP OF KUFAH

Right up until the battle of Siffeen the beliefs and rituals of the Shia religion had not been officially compiled. Later when the fighting ended and there was peace, attention was turned to this duty until the era of Imaam Baaqir and Imaam Ja'far Saadiq arrived, in which a special committee was appointed to complete this task.

The main members of this committee was Zuraarah, Abu Busair, Hishaam, Abdullaah bin Abi Ya'foor, etc. They were the ones who strove to complete the religion of Ibn Sabaa. 'Usool wa Fooroo'a' was prepared and written. Books of Hadeeth were prepared and narrations fabricated and ascribed to Rasulullaah s. There was grave risk in doing this as the Ahle-Sunnat-wal-Jamaat used to evaluate these narrations and the deception was quickly uncovered. Therefore not much effort was made in this direction and the majority of narrations were prepared in the names of Imaam Baaqir and Imaam Ja'far Saadiq. The Shias refer to the sayings of the Aimah as Hadeeth as well. These two Imaams to whom all these narrations were being ascribed had absolutely no knowledge of what had transpired. They resided in Madinah and these narrations were being fabricated a great distance away, in Kufah.

'Majaalisul Mu'mineen' is a Faarsi book of the Shias. It is reported on page 166 of this book from Saeed, the translation of which is,

"One day two people came toImaam Ja'far Saadiq and sought permission to enter. After being granted permission to enter,

one of them said to those present, “Is there anyone amongst you whom it is compulsory to obey?” Imaam Ja’far Saadiq replied, “There is no such person amongst us.” He responded, “There is a group in Kufah, who are under the impression that there is a person amongst you whom it is compulsory to obey. It cannot be said that they are lying because they are pious and devout individuals. They are Abdullaah bin Abi Ya’foor and so and so.” Imaam Ja’far answered, “I did not teach this belief, so what fault of mine is it.” As he said this his face began to redden and the signs of anger became apparent on his face. When these two strangers saw Imaam Ja’far’s reaction, they both left.”

THE CHARACTER OF ZURAARAH

He had remained in the company of three Imaams, Imaam Baaqir l, Imaam Ja’far l and Imaam Moosa Kaathim l. Despite his immoral nature and character, he is considered a reliable narrator by the Shias.They report that Imaam Ja’far Saadiq l said that had it not been for Zuraarah then the narrations of his father (Imaam Baaqir l) would have been lost. He has narrated such a large number of Ahaadeeth that if they are removed then half of the religion of the Shias will be removed. However the reverence that Zuraarah had for Imaam Baaqir l was such that once he had a discussion with Imaam Baaqir l and after the discussion he said this extremely disrespectful statement regarding Imaam Baaqir l, “This old man has no intellect, he does not know how to converse with his opposition.”He has said numerous times regarding Imaam Baaqir l, “May Allaah Ta’ala remedy your state.” This was his opinion regarding Imaam Baaqir, now let us examine his relationship with Imaam Ja’far l. Imaam Ja’far l himself should say, “I have made known the faults of Zuraarah to all. He has fabricated narrations in my name and continues to do so. May Allaah’s

curse be upon him." The nerve and audacity of Zuraarah was such that he invoked Allaah's curse upon Imaam Ja'far Saadiq l in return."

Mullah Baaqir Majlisi has said that all are in agreement regarding the deviation of Zuraarah. The chief member of the Shia committee has such a dark past yet astonishingly he is still regarded as a reliable narrator, despite all his vices. Nearly more than half of the book 'Kaafi', which is regarded as the most authentic book in the Shia religion andthe authenticity of which was affirmed by the 'Absent Imaam' himself saying, "This is sufficient for our Shias, comprises of the narrations of Zuraarah. What reliability can there be upon the narrations of that person who fabricated narrations in the names of the illustrious Imaams, who spoke ill of them and upon whom Imaam Ja'far Saadiq invoked Allaah's curse and absolved himself from his narrations? The entire religion of the Shias has been established upon those Ahaadeeth which have been ascribed to the Imaams.

The realities of those narrations are before you. It is a feeble foundation, where the entire structure collapses because of the slightest breeze. Can anyone still believe that Imaam Ja'far L relied on the narrations that Zuraarah reported from his father, Imaam Baaqir l?

To Allaah do we belong and unto Him shall we return

THE CHARACTER OF ABU BUSAIR

He has reported narrations from Imaam Ja'far Saadiq l but his character was such that he would mix water into wine and then consume it, saying that this is themanner in which the Imaam taught us to make it Halaal. When Imaam Ja'far Saadiq l heard of this he immediately prohibited it. It is uncertain whether he

did this again after that but he used to fabricate narrations in the names of the Imaams and spoke disrespectfully regarding them. Once after being denied permission to enter the home of Imaam Ja'far Saadiq l, he sat at his door and insulted him in the following manner, "If I possessed wealth then I too would be allowed inside." He said regarding Imaam Kaathim l, "I think our Imaam is dim-witted."

Mullah Baaqir Majlisi has also written that there is consensus regarding the deviation of Abu Busair yet astonishingly enough he is still considered a reliable narrator. The consenting nature of Taqiyah also does not allow him to be recognised as a reliable narrator. Abu Busair is responsible for a quarter of the Shias narrations.

Sunni narrators report that these Imaams openly propagated the Deen of the Ahlus-Sunnah. In a general gathering there tends to be reliable witnesses. When the Shias approached the Imaam in privacy as well, he refuted their claims and endorsed the Deen of the Ahlus-Sunnah. Now you are left with the choice, you can either accept that these illustrious Imaams professed what they believed and were honest or professed one thing and believed another, thus making them deceitful. You claim that all the narrations reported of the Imaams endorsing the Deen of the Ahlus-Sunnah, even when there were no Sunnis present, were examples of Taqiyah, despite there being no need for Taqiyah at that time.

Whenever the Kufah committee were told that the narrations you have reported in the names of Imaam Baaqir l and Imaam Ja'far Saadiq l are false. We have met with these saints and they have verified that their beliefs conform to that of the Ahlus-Sunnah-wal-Jamaat. They say without a hint of doubt that they are Sunni and that they have never claimed to be

sinless or compulsory to obey. Let us go together and prove it. They turn and rely, "We cannot go to the Imaam. If we do then he will become angry because he has stressed upon not propagating this religion and has stated that whoever will propagate this religion then it is as if he has killed me. He propagates his religion to us in seclusion and before others claims to be Sunni and will deny being sinless or the esteemed Imaam."

Thus two things need to be understood, the Imaam publicly claimed to be a Sunni and openly denied being sinless or compulsory to obey. Secondly there is no evidence that the Imaam secretly propagated what was contradictory to his speech and actions. The truth of any matter should always be ascertained by its proof. The piety and nobility of these illustrious Imaams oppose such secret propagation.

The Shia committee never accepts defeat. If anyone were to say to them that they are liars and their narrations should not be relied upon. They reply, "Speaking lies is a great Ibaadat and has been the practice of the Ambiyaa. Speaking lies is the Deen of Allaah. Have you not heard Imaam Ja'far Saadiq's saying that Deen consists of ten parts, nine of which comprises of Taqiyah. Whoever has not practised Taqiyah is void of Deen."

The truth of the matter is that these members were true liars and true deceivers.

An important point worth discussing is that the Shias mention that Hadhrat Umar r was a Kaafir, Murtad, and Munaafiq. The one who usurped the Khilaafat and right of Hadhrat Ali r, then why did Hadhrat Ali r give his daughter, Umie Kulthoom R in marriage to Hadhrat Umar r? To this they give such a reply that causes one to fall over with shame. They say that Imaam Ja'far

Saadiq has said, "This was the first private part that was stolen from us." May Allaah's curse be upon them, on one hand they have vilified the lion of Allaah and conqueror of Khaibar, Hadhrat Ali r as well as Hadhrat Umie Kulthoom R, Hadhrat Hasan r, Hadhrat Hussein r and their entire household. On the other hand they disgrace Hadhrat Umar r and all the Muslims as how could they have condoned such behaviour. The purpose of the Shias was to display Hadhrat Umar r as a tyrant and thief and it did not matter if Hadhrat Ali r was dishonoured in the process.

Leave alone dishonour, what a disgraceful statement they have ascribed to Imaam Ja'far Saadiq l. Do you know who is the narrator of this Hadeeth? The very same Zuraarah, regarding whose deviation all Shia Mujtahideen are in agreement. We will quote one more narration of Imaam Ja'far Saadiq l, after which you will be convinced that the earlier narration was fabricated. Imaam Ja'far Saadiq l was asked where should a widow spend her period of waiting after her husband dies. He replied, "Wherever she wishes" and as proof for this he narrated the action of Hadhrat Ali r, when Hadhrat Umar r was martyred he took Hadhrat Umie Kulthoom R to his home.[1]This makes it clear that her Nikaah was performed with Hadhrat Umar r but for some time now this Nikaah has been denied. Unfortunately for them, they were to slow in denying it.

The Nikaah has been proven from the recognised books of the Shias. Qaadhi Nurullaah Shostari writes under the discussion of why Hadhrat Ali r performed the Nikaah of Hadhrat Umie Kulthoom R to Hadhrat Umar r, that he did so to cure his bad temper. Later under the discussion of whether it is permissible for a Haashimi woman to marry a non-Haashimi man, the

[1] Refer to 'Fooroo'a Kaafi' volume 2

Nikaah of Hadhrat Umar r to Hadhrat Umie Kulthoom R is cited as proof for its permissibility. Hadhrat Umie Kulthoom R was Haashimi and Hadhrat Umar was non-Haashimi.

Molvi Naasir Hussein, Shia Mujtahid of Lakhnow has also acknowledged that the nikaah of Hadhrat Umie Kulthoom R, daughter of Hadhrat Ali r and Hadhrat Fatima R, as performed with Hadhrat Umar r. The futile and hopeless effort of the Shia to deny this is worth pitying.

Another narration that has been fabricated is that Instead of getting his daughter married to Hadhrat Umar r, Hadhrat Ali r married a female Jinni to Hadhrat Umar r and sent her to his home. Their latest research has found that the Umie Kulthoom who was married to Hadhrat Umar r was the real-daughter of Hadhrat Abu Bakr r and the step-daughter of Hadhrat Ali r. Nevertheless what makes it difficult for them is that Kulaini, Mullah Baaqir Majlisi and Qaadhi Nurullaah Shostari, who are all recognised Mujtahideen of the Shias, have all acknowledged that Hadhrat Umar r was married to Hadhrat Umie KulthoomR, the daughter of Hadhrat Ali r and Hadhrat Fatima R.

Prejudice is a terrible sickness. Narrow-mindedness obscures ones vision from the truth. The errors man makes are often very interesting. Whenever he adopts a certain religion then he automaticallydefends that religions false and baseless belief. It is obvious that the beliefs of such a nature will not be substantial and weighty but instead will be weak and feeble. There is nothing one can do; a deceived heart can only console itself with further deception.

In accepting the Nikaah of Hadhrat Umie Kulthoom R, the Shias were struck with a painful blow. This is why various untruths and lies were invented. One major blow which they

will have to accept by this is that Hadhrat Umar r was not a Kaafir, Murtad or Munaafiq because how then could the beloved daughter of Hadhrat Ali r and Hadhrat Fatima R have been married to a Kaafir.

The allegation that Hadhrat Umar rtied a rope around the throat of Hadhrat Ali r and dragged him to pledge his allegiance to Hadhrat Abu Bakr r as well as the various other difficulties he has alleged to have inflicted upon Hadhrat Fatima R, will become baseless. If these allegations had any basis then the honour of Hadhrat Ali r would never have allowed him to marry his daughter to such a man who had harmed him and dishonoured him to such an extent. It is an outright lie to say that any enmity or friction existed between these two noble personalities. One should bear in mind that Hadhrat Ali r remained the close advisor of Hadhrat Umar r, always providing him with sound advice. Is this a sign of enmity?

Allaah Ta'ala says regarding the Sahabah, "They are merciful amongst each other", whereas the Shias say enmity existed between them. My friends! How can you deny the word of your Master and Creator, when you are His slaves and servants? Is this not the worst disrespect one can display? Then again you do not believe the Quraan to be the word of Allaah. This may be the reason for this utter disrespect.

If Hadhrat Ali r was the enemy of Hadhrat Umar r then why did he have so much concern for the life of Hadhrat Umar r? Many times during the Khilaafat of Hadhrat Umar r, he decided to march into battle as a soldier but Hadhrat Ali r out of concern for his life advise him not to do so, especially when the Sahabah were in difference of opinion and the decision was left in Hadhrat Ali's rhands. He should have been the first one to throw his enemy into the jaws of death. My friends! The problem is that you do not just harbour malice for the Sahabah

but for Islaam on the whole. You slander and belittle Hadhrat Ali r and the other illustrious companions who are the honour of Islaam. In supporting the efforts of Ibn Sabaa you have caused fragmentation within the Deen of Islaam.

You have called Allaah ignorant, claimed the Risaalat of Rasulullaah s was unsuccessful and that he concealed Wahy (revelation) out of fear, you labelled the beloved Sahabah as Kaafir, Murtad and Munaafiq and even have the audacity to say that the Quraan was altered. One pure lady remains unscathed from your assaults but you have insulted her as well. We seek Allaah's protection from what you have said regarding the beloved daughter of Hadhrat Fatima R, Hadhrat Umie Kulthoom R.

Do you have no shame! Then you ascribe it to Imaam Ja'far Saadiq l. Sad indeed is your plight! What a dishonest narrator yet you rely on his narrations.

The belief one has greatly effects one's character. The religion that believes deception to be an act of worship will not only be forever deprived of honesty but many other virtuous qualities will abandon them as well. It is heart breaking to see how Ibn Sabaa has pillaged them of all their humanity.

Majority of the Shias find solace in dishonesty and breach of trust. Many Sunnis have experienced that they were invited to a gathering, just so that the Sahabah could be insulted in a malicious manner before their very eyes. It is uncertain what one must make of this behaviour? Rasulullaah s has said that two qualities can never be found at the same time in a Believer. One is miserliness and the other is bad character. One or two Sunnis are always caught in this trap because of continuous

insistence. The result is that that they leave the gathering with a sad heart. However the Shias still remain unsatisfied with this and continue with this behaviour. Why do they continue? Possibly because of hatred. Hatred removes whatever humanity a man might possess.

A court case took place some time ago in Kiraanah, in the district of Muzaffar Nagar where a few Shias gave a Sunni a 'Taweez' (talisman) and told him its effect will materialise only when he will hit it with a shoe. When he opened it he found that it had the names of the first three Khulafaa inscribed on it. They were imprisoned for nine months and had to pay a fine of two hundred rupee each.

The Shias of Kufah had written hundreds of letters to Hadhrat Hussein r, calling him to Kufah but at the end they abandoned him. Desire for the world and fear of death snatched away their courage. They joined the enemy and martyred the same Imaam whom they had called to them. As a result of this cowardice, their hearts were filled withdeceitfulness and wickedness. Swearing at others has always been the trait of a coward. When one lacks the courage for confrontation then his mouth begins to work. Cursing others is also the sign of a coward.

THE NARRATION "EAT SON! EAT!

This is another Hadeeth which has been fabricated in the name of Rasulullaah s. Once again a shameful acts of the cowards. They ascribed lies to Allaah and His Rasul s.

"Who can be more unjust than he who invents lies against Allaah." (Surah Hood: 18)

Have they not heard of the severe warning that the mouths of those who invent lies against Allaah will be blackened on the Day of Qiyaamah and they will be sent to a most dreadful place. Are they not aware that the one who fabricates narrations in Rasulullaah's s name is destined for Jahannam? O servants of Allaah! Fear Allaah!

You are aware that the Shias are an archenemy of Hadhrat Umar r whereas Hadhrat Umar rdid absolutely nothing to them. Tabarraa is a major act or worship and whoever does not practice it is not a Mu'min. A child is taught this from infancy. They have turned their sanctified homes into places wherein curses are invoked then they raise their children in this same environment, whom it is incumbent to provide with a moral upbringing. Just look at the way in which they fulfil this duty. They adopt various methods of creating hatred towards Hadhrat Umar r within their children's hearts. You would probably remember the text from the book 'Rijaal Kishi'. The belief of Tabarraa is the work of Ibn Sabaa. He was the first person to practice Tabarraa and call the Sahabah Kaafir. The Shias have not forgotten his lesson to this day and to ensure that they never forget it, they have made it into an act of worship. Even though the very same Ibn Sabaa was cursed by Imaam Ja'far Saadiq l and who claimed to be a Nabi and that Hadhrat Ali r was Allaah. The very same Ibn Sabaa who was instructed to repent from his beliefs of Kufr by Hadhrat Ali r but refused to obey and who was an accepted liar and deceiver.

You must have heard of Sayyid Ahmed Khan from Aligarh, he has written his life experiences in his book 'Tuhfah Hasanah'. He writes, "I have found the common masses to be unacquainted with the history of the Khulafaa Raashideen and the lies which the Shias have fabricated regarding them, is memorized word for word by every single Shia child.

I had a Shia friend, who had a son that had raised a small goat, which he had much affection for. One day he slaughtered this goat and his son cried a lot. The father said to his son, "Umar has done this." Now tell me when this child grows up, will he not be severe in the practice of Tabarraa. Cursing and swearing will bea part of his everyday speech. What is your opinion regarding this upbringing? Do you believe that along with the teachings of Taqiyah and Tabarraa, this youngster will ever be able to ponder over religion with an open mind? If this child does not grow up to be narrow-minded and prejudiced then something is amiss."

The Shias have set aside a day for the martyrdom of Hadhrat Umar r, wherein they celebrate and rejoice over his demise. This is the 9 Rabiul-Awwal. Is not celebrating the death of a person a sign of cowardice and wickedness? In a city in the Udharpradesh province every year a huge festival takes place to celebrate this day, which is joined by Shias from all over the country. The lowest level of moral decay is when people begin to praise immoral behaviour and when it is sanctioned by the ideals of religion. The Mujtahid out of fear for his life will do nothing to break his silence. These depraved customs are one day going to result in turmoil.

There is no limit to the virtues narrated of this day. Mullah Baaqir Majlisi is a renowned Shia Mujtahid. He has reported a Hadeeth attributed to Rasulullaah s, in 'Zaadul Ma'aad Faarsi', which is a recognized book of the Shias. Some aspects have been attributed to Allaah Ta'ala as well. This sheds light on the mindset of the Shias, that they have no fear of Allaah or any respect for Rasulullaah s. Rasulullaah s has said, "Do not speak lies against me", meaning that one should not fabricate

Hadeeth and attribute it to Rasulullaah s, "because the one who attributes a lie to me will most certainly enter Jahannam." As far as inventing lies against Allaah is concerned, who can be more unjust than the one who invents lies against Allaah. (Surah Hood)

The translation of this Hadeeth has been quoted from 'Aayaat Bayyinaat' of Hadhrat Nawaab Muhsinul Malik Sahib, volume 1 page 97. The translation is as follows,

Huzaifa bin Yamaan r narrates that he went to visit Rasulullaah s in the 9 Rabiul-Awwal. When he arrived he saw that Hadhrat Ali r, Hadhrat Hasan r and Hadhrat Hussein r were partaking of meals with Rasulullaah s. Rasulullaah s looked extremely happy and was saying to Hasan r and Hussein r, "Eat son! Eat! This food is blessed. Today is the day in which Allaah Ta'ala will destroy your enemy, the enemy of your father and the enemy of your grandfather, and the Dua of your beloved mother will be accepted.

Eat son! Eat! Today is the day in which Allaah will accept the actions of your Shias and your lovers.

Eat son! Eat! As this is the day on which Allaah Ta'ala will destroy the Fir'oun of my Ummat.

Eat son! Eat! As this is the day on which Allaah Ta'ala will reject the actions of your enemies.

Eat son! Eat! As this is the day in which this verse will be proved true, "These are their houses *(which are now)* abandoned because of the oppression they perpetrated."

(Hadhrat Huzaifa bin Yamaan r says) I asked, "O Rasulullaah s! Will there truly be such a person in your Ummat?" Rasulullaah s replied, "Yes! He will be the leader of the Munaafiqs. He will seize leadership and open a new chapter of oppression. He will preventpeople from striving in Allaah's path. He will make changes in the Quraan and will distort my Sunnah. He will abuse my successor, Ali r. He will declare the wealth of Allaah to be permissible for him, even though it will not be, and he will spend it the disobedience of Allaah. He will call me and my brother Ali r liars."

(Hadhrat Huzaifa bin Yamaan r asked), "O Rasulullaah s! If he is such an evil person, why do you not supplicate to Allaah for him to be destroyed during your lifetime?" Rasulullaah s replied, "I do not have the courage to ask for something contrary to what Allaah has decreed and what He knows to be best in His infinite knowledge. I will not ask Allaah to change His decree but I will ask Allaah to bless this day and elevate it above all other days."

It is reported that Allaah Ta'ala accepted the supplication of Rasulullaah s and revealed to His Nabi, "O my Rasul s! I declare this day to be auspicious and I award Ali r the same status as you, because of the oppression that will be inflicted upon him. The person who will have the audacity to reproach Me, who will change My Quraan, who will ascribe partners to Me, who will prevent people from striving in My path and who will disbelieve in Me will be destroyed on this day, therefore I have ordered the angels of the seven heavens to declare this day as a day of Eid for the Shias. On this day My throne will be placed above the Baitil-Ma'moor and all the angels will supplicate for the Shias. I have ordered all the angels that for three days from this day, they are not to record any actions such that even if a person commits a sin, it will not be

recorded.[1] O Muhammad! I have declared this day as a day of Eid for you and your Shias."

To this day the Shias celebrate Eid on this day. How can they abandon the Eid which is proven from Hadeeth and on which reward rains down upon them?

After reporting this narration, Hadhrat Nawaab Muhsinul Malik adds his comment,

"O Mu'mineen! Just look at this narration and weep for the Imaan, understanding, and intellect of the Shias. Just look at the slander that they have directed at the beloved Rasul of Allaah s and what filth they have fabricated in his name. In reality the following verse aptly describes the Shias,

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ

"They have hearts with which they cannot understand *(the truth)*, eyes with which they cannot see *(the truth)* and ears with which they cannot hear *(the truth)*. *(In fact)* They are like animals, but even more astray." (Surah A'raaf: 179)

There is no form of Kufr and disbelief that the fabricator of this Hadeeth has omitted and, no dishonesty and treachery that have not been ascribed to Rasulullaah s. Who will believe this narration applies to that person regarding whom Rasulullaah s, himself supplicated to embrace Islaam and according to the narration of Imaam Baaqir l asked Allaah,

[1] The Shias have taken advantage of this narration such that on the night of "Eid Shajaa" the most heinous of sins is regarded as a means of reward. For each sin that is committed, seventy thousand angels are born, who will seek forgiveness for every believer.

اَللّٰهُمَّ أَعِزَّ الْإِسْلَامَ بِعُمَرَ بْنِ الْخَطَّابِ .

"O Allaah! Grant Islaam honour through Umar bin Khattaab r."

This is the very person in whose favour Allaah accepted the supplication of His Nabi s, who raised the banner of Islaam at the Ka'abah immediately after embracing Islaam, who granted the Muslims strength to perform their Salaah openly immediately after embracing Islaam, who spent his entire life in the obedience of Rasulullaah s, who used all his abilities to propagate the message of Islaam, who withdrew from all the pleasures of this world, who sacrificed his life in Allaah's path. Can one truly believe that Rasulullaah s was so immoral that he would rejoice on the day that such a person will pass away and even declare that day to be more auspicious then Eidul-Fitr and Eidul-Adhaa? Can one truly believe that Allaah Ta'ala will be so pleased at his demise that He will order the angels not to record the deeds of man and grant permission to the Shias to do as they wish, whether it be destroying Masjids or burning the Quraan? They will not be questioned nor rebuked for their actions asthe Angels who record the deeds of man will not be working on that day. O friends! Be true to yourselves! Shaytaan has led you far astray from the path of Islaam.

People have been performing Salaah constantly and punctually throughout their lives, and have left the world in this condition. People have been fasting thirty days consecutively year after year in the extreme heat. People travel thousands of miles to reach the Ka’abah, undergoing various difficulties to perform their Hajj. It is only after these sacrifices that they earn the pleasure of Allaah. The Shia on the other hand sits in his home and on the 9 Rabiul-Awwal, devours sweetmeats in the name of Eid-Shajaa, invokes the curse of Allaah and then receives

the most reward. Is this theeven-handedness of Allaah Ta'ala? If this is Imaan and this is what love for the Ahle-Beit is then shame on such Imaan and such love.

If we accept this narration to be authentic then we will have to accept that Rasulullaah s also practiced Taqiyah and that he feared the Kuffaar and in fact feared his companions as well, and as a result did not profess what was in his heart.If he did indeed fear them then he would not have kept an enemy of Allaah and His Rasul, (such as Hadhrat Umar r) whose death would so greatly please him that the day of his demise will be regarded as superior to Friday and the day of Eid and who was regarded as the Fir'oun of this Ummat, in his company or befriended him and always consult him over matters. No sane person will believe that the Rasul of Allaah s, whose duty it was to guide people, impart to them the decrees of Allaah and inform them about virtue and vice, could have ever practiced Taqiyah and out of fear for his life would not even take the name of Umar r. Despite knowing that he was an enemy of his Deen, why did Rasulullaah s intentionally keep him in his company and notexposehis Kufr and Nifaaq to the masses, so that he will not mislead them? Let alone expose his hypocrisy, even when asked about him, he did not take his name and replied in anindistinct and confusing manner. He described his qualities and all which would transpire to Hadhrat Huzaifa r but did not take the name of Umar r and when asked did not give a straight reply but only mentioned his actions and not his name. Even if he would have told Hadhrat Huzaifa r his name then he would have advised him to remain quiet about it as well."

"Evil indeed is the effects of Taqiyah such that no one remains unaffected by it and the Nabi s has also been falsely accused of performing it. Whereas the Shia Ulama themselves have

admitted that Rasulullaah s never performed Taqiyah and in fact was forbidden from practising it. We have mentioned it already under the discussion of Taqiyah that if Rasulullaah s practised Taqiyah and was afraid of his enemies, such that he did not profess what he believed in his heart then how could the Deen of Islaam have remained and spread and how were people able to testify to the undeniable truthfulness of Rasulullaah s?"

"Since Rasulullaah sdid not practice Taqiyah, in the beginning of his Nabuwwat, he underwent severe hardships at the hands of the Kuffaar yet he never ceased todenounce the error of their ways and helplessness of their idols. Later after Hijrat, when Jihaad began, he fought and killed the Kuffaar and Munafiqeen, and even informed the Sahabah of those whom it was compulsory to kill.

However throughout this period he continued to keep Hadhrat Umar r, whom he knew to be the biggest Munaafiq and Kaafir, by his side and instead ofcondemning him only praised and honoured him."

"The duty of a Nabi is to propagate every order. To accept or reject it is left to the individual. If Rasulullaah s had to expose the Kufr and Nifaaq of Hadhrat Umar r and everyone became aware of it then the admiration of Umar r would have been removed from everyone's hearts."

"It was the duty of Rasulullaah s to gather the people and deliver a sermon, just as he had done in Gadeer Khum, informing the people that this Umar r who is standing by my side is a Kaafir, Munaafiq and the Fir'oun of my Ummat. Recognise him well, he will oppress my Ahle-Beit, spread anarchy and usurp the right of my brother Ali r. Allaah Ta'ala

has made the day of his demise auspicious and mentioned many virtues of that day.”

“Allaah Ta’ala revealed verses of the Quraan belittling the ordinary Munafiqeen but for a Munaafiq of the calibre of Umar r, Allaah forbid, no verse is revealed nor the Rasul s mention anything.”

“Disgusting indeed is such reasoning and revolting is such beliefs, which has no basis or foundation.”

This was the comment of the late Hadhrat Nawaab Muhsinul Malik.

An example of the Shias fabrication and deception is the Hadeeth “Eat son! Eat!” What behaviour! What honesty! The slaves of Allaah yet you invent lies against him.

With what face will you go to the Ka’abah, O Ghaalib!

Do you not feel any shame?

With what face will you go to Madinah after inventing such lies against Rasulullaah s? Maybe this is the reason why they seldom go to these two places and are rarely seen there.

Translation edited by
A.H.Elias (Mufti)
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About the book

This book discusses the history and origins of the Shia religion as well as the life story of its founder, the famous Munaafiq, Ibn Sabaa. It clearly explains the manner in which this Munaafiq outwardly embraced Islaam and was successful in sowing discord amongst the Muslims and ultimately becoming the founder of the Shia religion.

The author sheds light on the various deviant Shia practices and beliefs, quoting relevant Shia texts, from which he emphatically proves that the Shias are out of the fold of Islaam.